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From the Royal Dublin Society :—The Scientific Transactions. Vol. III. November, 1886. April and May, 1887. The Scientific Proceedings. Vol. V. Nos. 3, 4, 5 and 6. 8vo. Dublin. 1886.

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him that it was intended to serve as a bridge over the narrow part of the Nile there, and others told him that it was the fellow of the 'needle' in Alexandria." * I think that there can be no doubt that the writer refers to the unfinished obelisk, even though he says that it was near Philæ. Certain it is, however, that from the time of Mycerinus, who covered his pyramid with granite,† until that of the Ptolemies who inscribed their edicts upon it, the hard beautiful granite of Aswân was extensively used by the kings of Egypt whenever they desired to erect handsome and lasting buildings.

On the edge of one of the oldest worked quarries there are to be seen the remains of a very old Muḥammedan cemetery with gravestones inscribed in Cufic characters. I saw there several dated in the first and second centuries of the Hegira, but they could not have been in their proper places, for there were as many as three or four together loose. The writing on these early gravestones is plain and entirely without ornament; the size of the stones is about 15 in. × 9 in., and the inscriptions are neither so nicely nor so deeply cut as on those of the third, fourth, and fifth centuries of the Hegira. On the flat raised borders of the stones of the third and fourth centuries painted ornaments are found, and sometimes a declaration of the unity of God coupled with the statement that Muḥammed is His prophet. I should have tried to take "squeezes" of all the early gravestones I saw, but for the fact that all the paper which I had taken with me for the purpose, together with the squeezes of inscriptions which I had already made, was destroyed by the violent rain-storm which broke over Aswân early

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* ورايت هناك عمودا قريبا من قرية يقول لها بلاق او براق يسمّونها الصقالة وهو ماتع مجزّع بحمرة وراسه قد غطّاه الرمل فذرعتُ ما ظهر منه فكان خمسة وعشرون ذراعاً وهو مربّع كل وجه منه سبعة اذرع وفى النيل هناك موضع ضيّق ذُكر انهم ارادوا ان يعملوا جسراً على ذلك الموضع وذكر اخرون انه اخو عمود السّوارى الذى بالاسكندرية.

† See Silvestre de Sacy, *Relation de l'Égypte*, pp. 173, 214.

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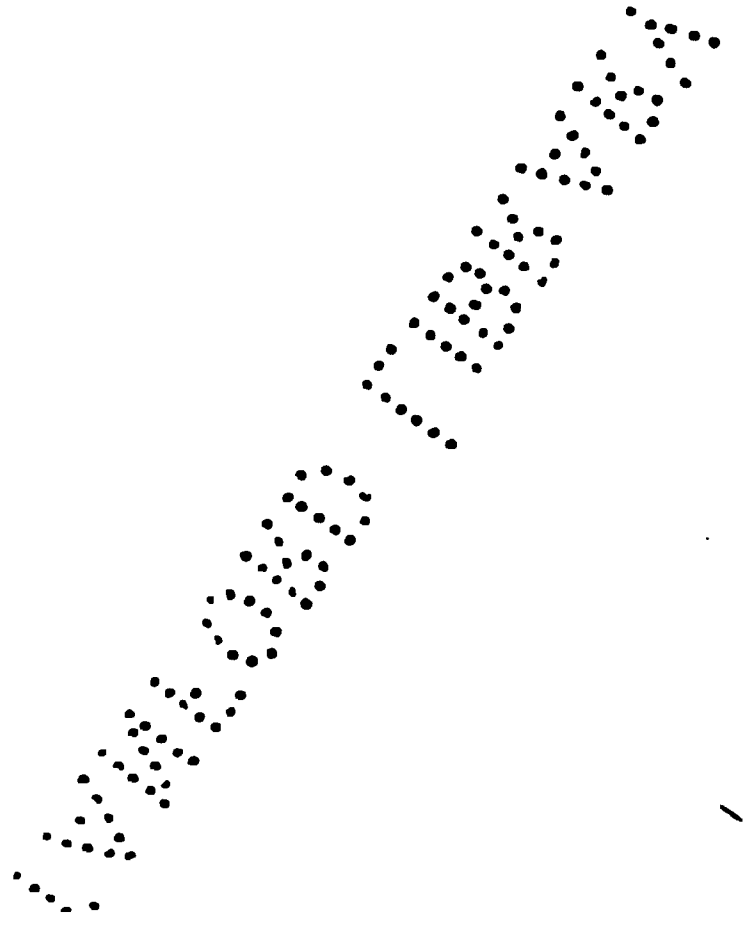

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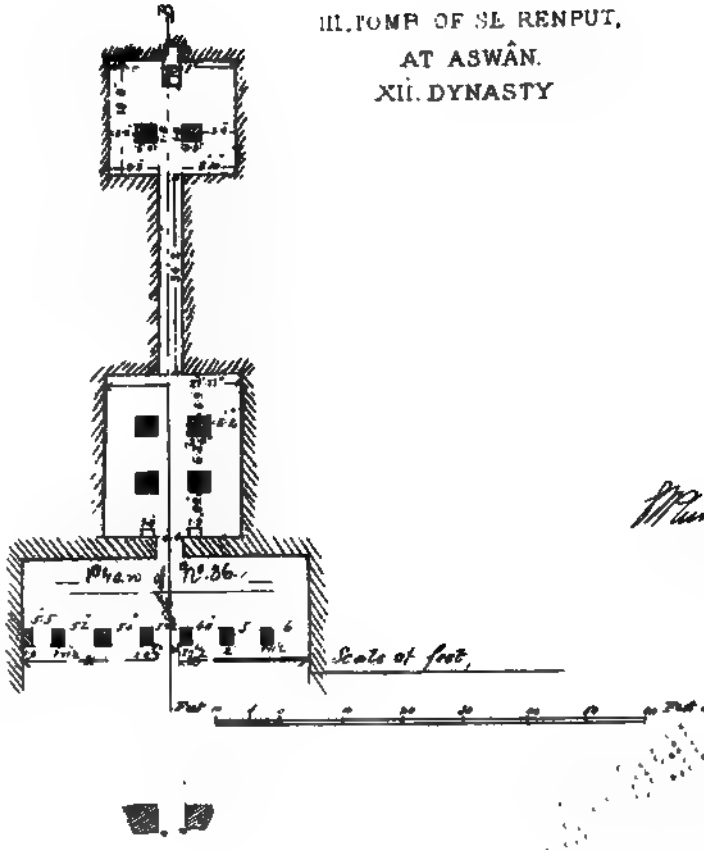
XII. DYNASTY



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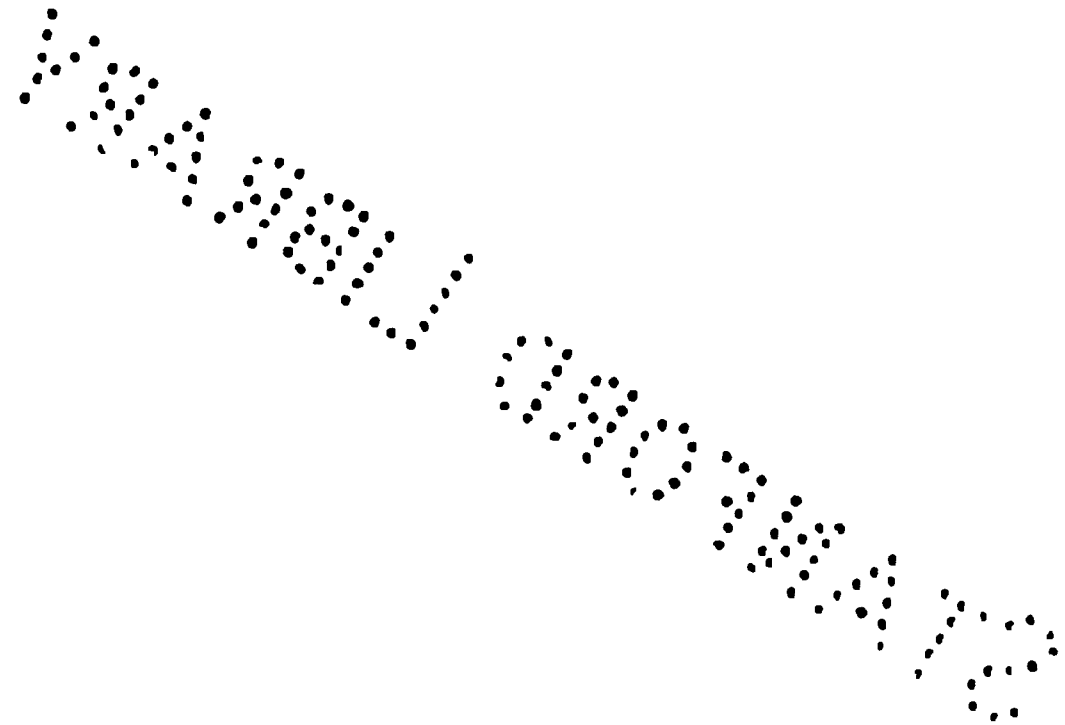
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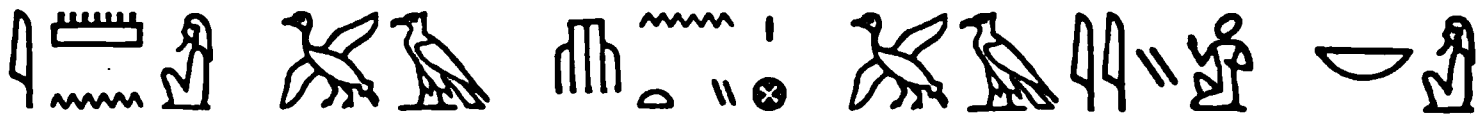


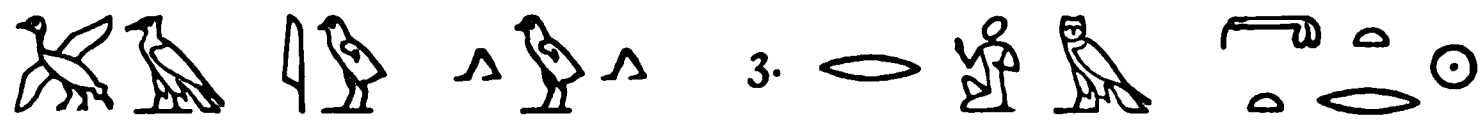
Åmon	pa	χonti	pai-å	neb
Amon	*of the*	*χonti*	*my*	*lord*

nofre	mer	2. tāuå	Pa-men	en
good	*beloved,*	*I deliver*	*Pamen*	*of*

ta	χau	hā-å	erχet	pa	χonti
the	*hall.*	*I stay*	*at*	*the*	*χonti*

en	nu-t-u	her	sauu	ta-ief
of the	*citizens*	*in order to guard*		*its*

šent	šetuu	tai-ef	šaiu—
magazine	*to care of*	*its*	*treasures,*

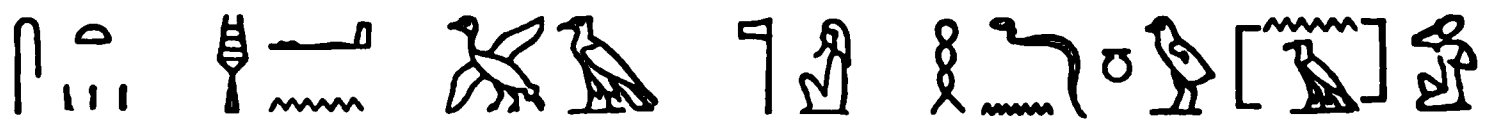


pa	au	iu	3. er	a	em	meter
	he came		*to*	*me*	*at*	*the mid-day,*

āt'au	seχt	uu-u	em-tat-å
stolen	*is the book*	*of treasures*	*from me*

pai-å	neb,	nofre	mer,	åu ek	ta-a
O my	*lord!*	*good!*	*beloved;*	*will you*	*render me*

nuter ât'ai ânok er ât'au
god, it is lie that I have stolen



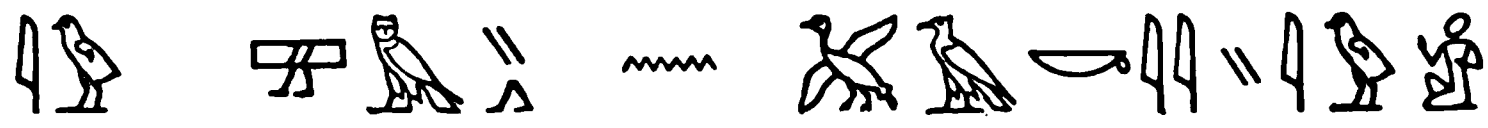
set han pa nuter het'ennu na
it. Then the god was concerned,

bektu nemu sop an âbuu
cast down Another time the superintendent

pa χnum Emneχtamon šem
of the kitchen Emneχtamon came

embah 6. Amon ta šeni er t'ot
to the presence of Amon from the šeni saying

tuâ uab-uâ en pai-â nuter
I am pure before my god

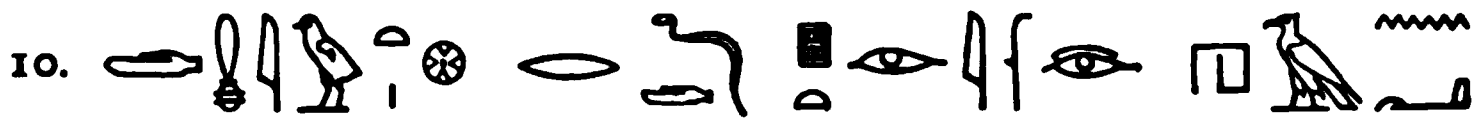


âu šemi en Pa - ki-âu
I came to Pakiau

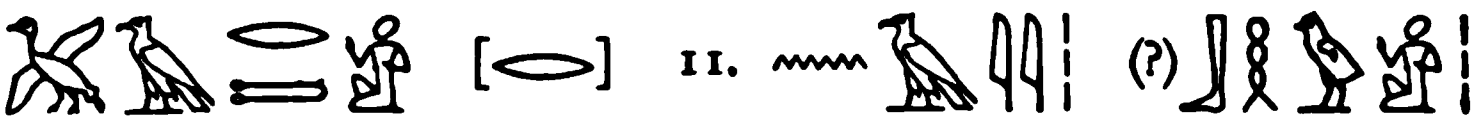
at' - au - ef ta ? er pai - ef
he has stolen the things in his

9. en ubuu pa-men en pa-ptaḥ
of the intendant Pamen of the temple of Ptah.

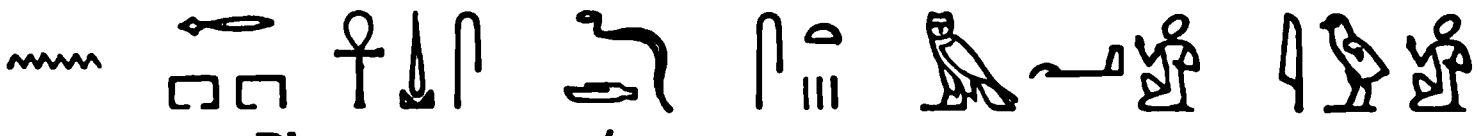
âu pa nuter em meti en nai - u
And the god administered justice to those



10. temau er t'ot ptar han
of the city saying, See, confessed has



pa rat [er] 11. naiu beḥu - u
the man to the intendants



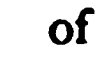
en Pharao t'ot set em tot a au a
of the Pharao saying, it is in my hand, I will

tā u ȧm 12. reṭuu pen ur en
render it to the verificator the great one of the

pa hertep en suten Rā-user-mā-step-en-rā 13.
house of the chief of the King Rauserma-step-en-ra.

ȧ-a-ri nemuenef āuf-tȧ-en-ef en seχer
And this they let repeat him. And they delivered him to the chastisement

of the sign  , *cf.* S[b] 171–2, where it is explained by *pa-ša-ru.* It, therefore, means "explanation." Whether *nam-bul* was ever pronounced in this way, I am unable to say. The character *bi* corresponds to the suffix *šu* in Assyrian. *Cf.* K. 1794, col. X. (*Asurbanipaltexte, Hefte II*). , is the Assyrian *kâlama.*

Line 8. *Ši-ia-a-ri.* Strassmaier, A V No. 7034 gives incorrectly  *-ia-a-ri.* *Cf.* the Hebrew שְׁחַר.

Line 12. *It-ti.* This word and the first one in line 17 are to be derived from the Hebrew אוֹת.

Line 14. *Dib-bi-šu.* This is the most probable restoration of the line. The root is דבב, from which the verb *id-da-ab-bu-ub* in the following line also comes.

Line 17. *Še-tu-uḳ-ḳi.* The sign  is not certain, though it seems to me highly probable. The tablet is badly broken. The stem is אתק. The form is shaphel permansive.

Line 18. *Ma-ṣu.* *Cf.* Strassmaier, A V No. 5097, V R 29, 65. 66, where this word is explained by  , which certainly means "as."

Line 19. *U-še-tu-uḳ-ḳi*, is to be derived from אתק.

K. 80.

Transcription.	*Translation.*
A-na šarri be-li-a	*To the king, my lord,*
ardu-ka Nabû-nâdin-šum	*thy servant, Nabû-nâdin-šum.*
lu-u šul-mu a-na šarri be-li-a	*Peace to the king, my lord.*
Nabû Marduk a-na šarri	*May Nebo, Merodach to the king,*
5 be-li-ia lik-ru-bu	*my lord be gracious.*
ina êlî taḳ-pi-ir-ti	*As to the digging* (?),
ša ṭe-e-mu šak-na-ku-ni	*about which command has been given,*
at-ta-lak taḳ-pi-ir-tu	*I went. The work of digging*
da-at-tu u-sa-aṣ-bit	*immediately* (?) *I caused to be taken in hand,*
10 ultu Ni-nu-a	*from Nineveh*
pag-lu ša âli Zi-	*the canal of Zi- . . . .*
uk-te-li-[lu?]	*I finished.*
a-du âli Sa-si-na-ni	*To the city of Sasinani*
at-ta-lak ṭe-e-mu	*I went; command*

Line 15. It is impossible to tell what functionary is meant by the *Dâ'ali.*

Line 20, *mu-uk.* I think that this word is to be written with כ, for I have found it elsewhere written [illegible]. *Cf.* K. 662, 36 (Strass., A V No. 5452), *mu-uk šarri lu-ki-na-an-ni-ni*, "therefore (?) may the king establish me." *Nu-uk(ug)* is perhaps the same word. The particle [illegible] is also found; it seems to correspond to the Latin "quod" and the Greek ὅτι. *Cf.* also מָאוּ. This *mu-uk* may be a formation like the Syriac מֹכוֹן. See Nöldeke, *Mand. Gram.*, p. 204. The stem is quite certainly pronominal.

Line 22, *tu-ša-lik-a.* This word is the Shaphel form of הלך.

K. 81.

Transcription.

A-na šarri mâtâtê be-li-ia
ardu-ka Kudurru Uruk u Bitan-na
a-na šarri mâtâtê be-li-ia lik-ru-bu
û-um-us-su Ištar Uruk u Na-na-a
5 a-na balaṭ napšâtê šarri bêli-ia u-ṣal-lu
Ba-ša-a am. apil šipri (?) ša sarri be-li-a
a-na bul-ṭi-ia iš-pu-ra
ub-tal-liṭ-an-ni ilâni rabûtê
ša šame-e u irṣi-tim a-na šarri bêli-a
10 lik-tar-ra-bu u kussu šarri bêli-ia
lib-bu-u šame-e a-na da-riš lu-kin-nu
ša mi-i-tu a-na-ku u šarru bêli-ia
u-bal-liṭ-an-ni ṭa-ab-ta-a-ti
ša šarri be-li-ia i-na muḫ-ḫi-ia
15 ma-'-da a-na a-ma-ru
ša šarru be-li-ia at-tal-ka
um-ma al-lak-ma pa-ni ša šarri bêli-ia
am-mar-ma u-rad-di-e-ma
a-bal-luṭ am. rab *mu* ul-tu harrâna
20 a-na Uruk
ut-tir-ra-an-ni
um-ma am. rab ka-ṣir
ul-tu êkalli âli Ḳu
a-na muḫ-ḫi-ka it-ta ša-'

K. 478.

Transcription.	*Translation.*
A-na ummi šarri	*To the mother of the king,*
be-li-ia	*my lord,*
ardu-ka A-ša-ri-du	*thy servant, Asaridu.*
Nabû u Marduk	*May Nebo and Merodach*
5 a-na ummi šarri	*to the mother of the king,*
be-li-ia lik-ru-bu	*my lord, be gracious.*
û-mu-us-su	*Daily* (?)
Nergal u La-as	*to Nergal and Merodach*
a-na balaṭ napšâtê	*to preserve the life*
10 ša šarri u ummi šarri	*of the king and the mother of the king,*
be-li pl.	*the lords,*
u-ṣal-lu	*I pray.*
šul-mu a-na âli	*Peace to the city*
u bît ilâni	*and to the palace of the gods*
15 ša šarri u a-du-u	*of the king; and now*
ma-aṣ-ṣar-tu	*the watch*
ša šarri be-li-ia	*of the king, my lord,*
a-na-aṣ-ṣar	*I keep.*

REMARKS.

This small tablet is merely a letter of congratulation as others in our collection are. They are simple, since the words they contain are of such frequent repetition. This text is quoted by Strassmaier, A V *Cf.* Bezold, *Literaturgeschichte*, p. 261. Part of the name is wanting here, but I see it plainly enough on the tablet.

Line 8, *La-as.* I am uncertain how this name is to be read; I know no passage that decides it.

K. 481.

Transcription.	*Translation.*
A-na šarri bêli-ia	*To the king, my lord,*
ardu-ka Na-bu-u-a	*thy servant, Nabûa.*
Ašûr Ša-maš	*May Asur, Samas,*
Bêl Nabû	*Bel, Nebo,*
5 a-na-šarri bêli-ia	*to the king, my lord,*
lik-ru-bu	*be gracious;*

ma-a i-ṣir(?)-tu-u	*thus; the document* (?)
10 me-me-ni ina lib-bi	*whatever in the midst*
ša-aṭ-rat	*is written,*
ub-ta-'-i	*I have sought.*
la aš-šu	*There is not;*
i-ṣir-tu	*the document* (?)
15 la ša-aṭ-rat.	*is not written.*

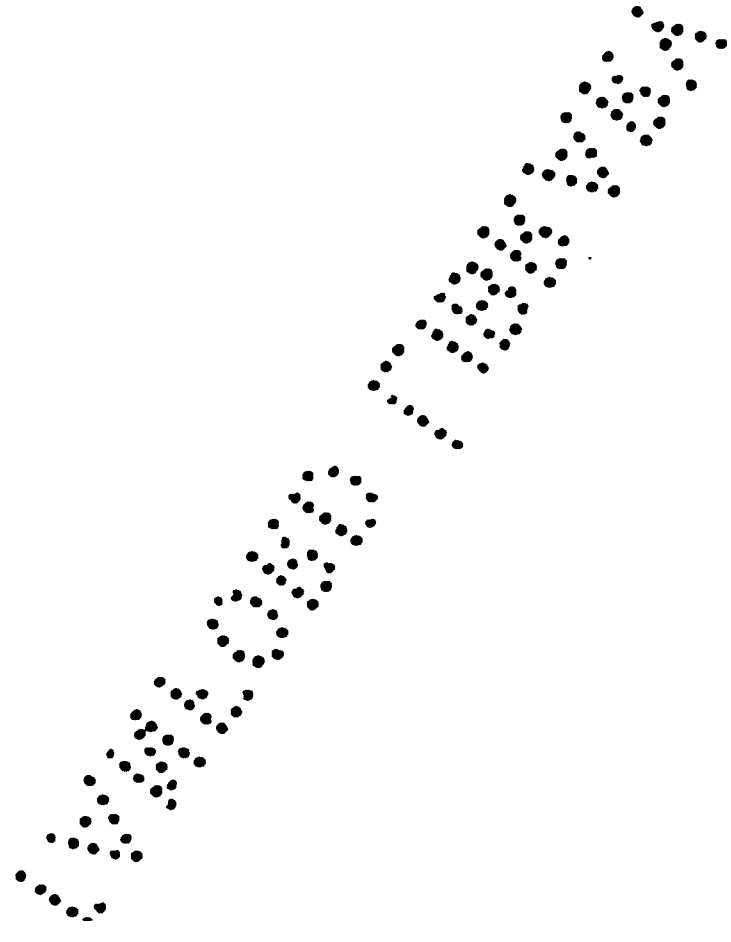
Remarks.

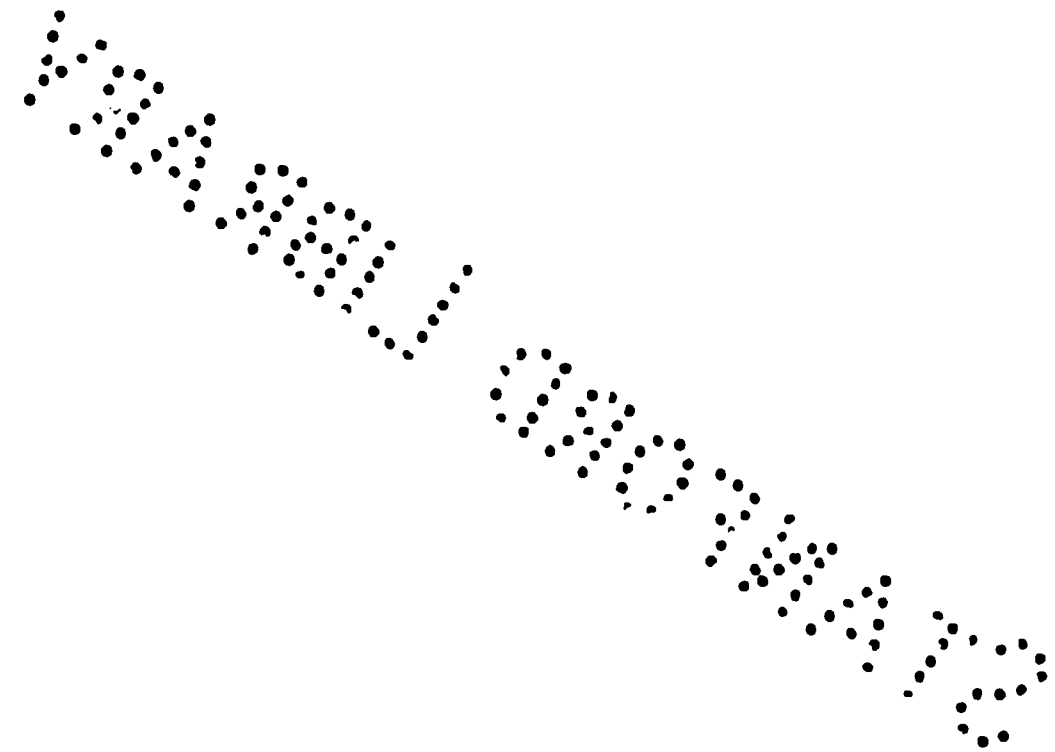
This letter is quoted by Strassmaier A V in several places. See Bezold, *Lit.*, p. 264. He has, however, given ⟨⟨⟨ doubtfully at the end of line 2, which does not exist on the tablet.

Line 9, *i-ṣir*(?)-*tu-u*. I cannot explain this word. My translation is only what the connection seems to me to demand.

Line 12, *ub-ta-'-i*. This word is to be derived from בּוּאה, "to seek."

Line 13, *la aš-šu*. *Cf.* Arabic ليس.





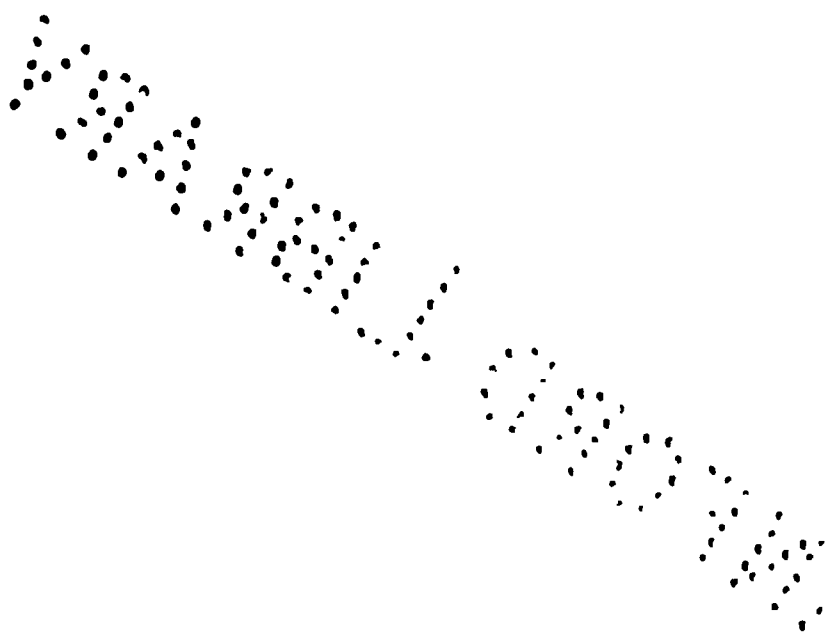
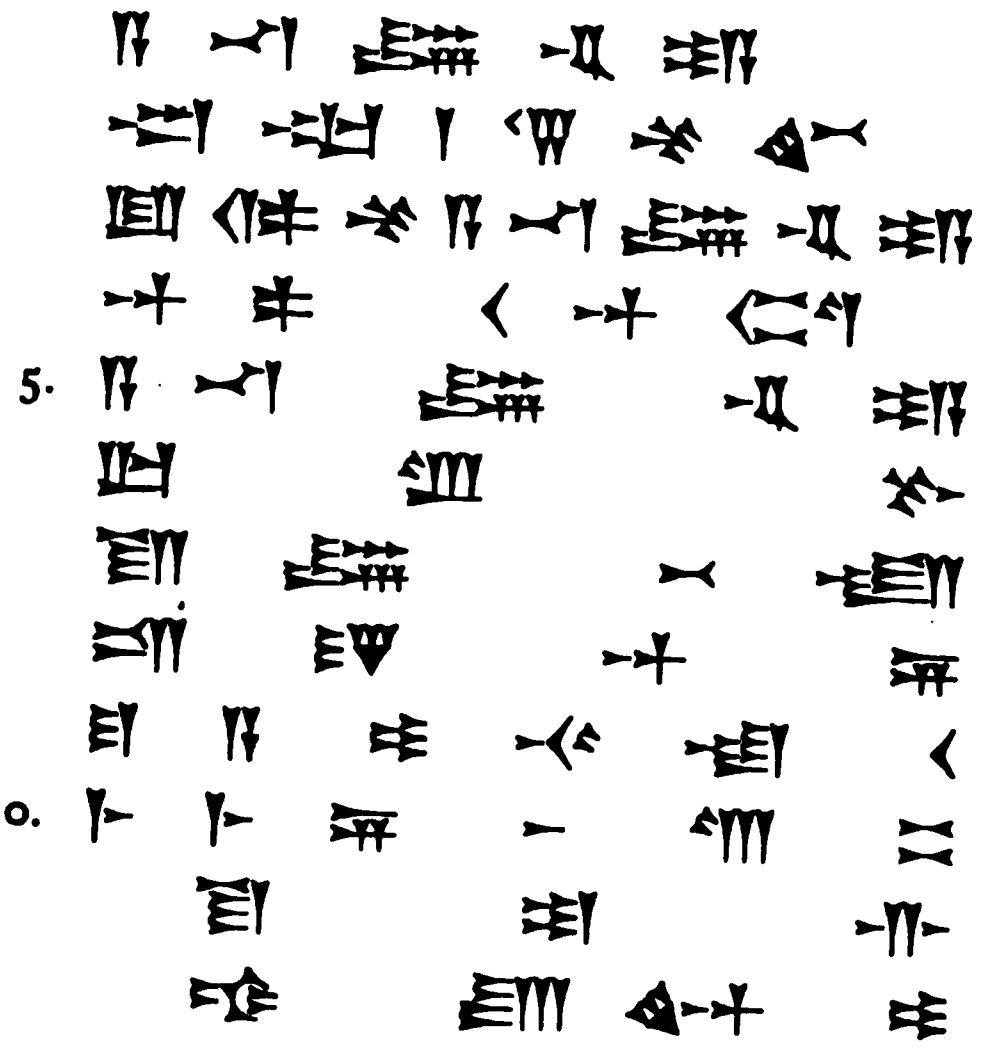


PLATE IX.

K. 522.



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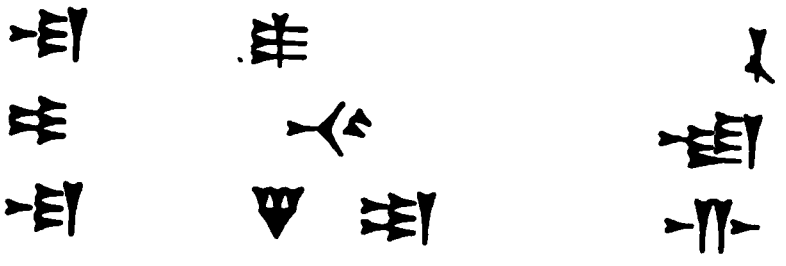

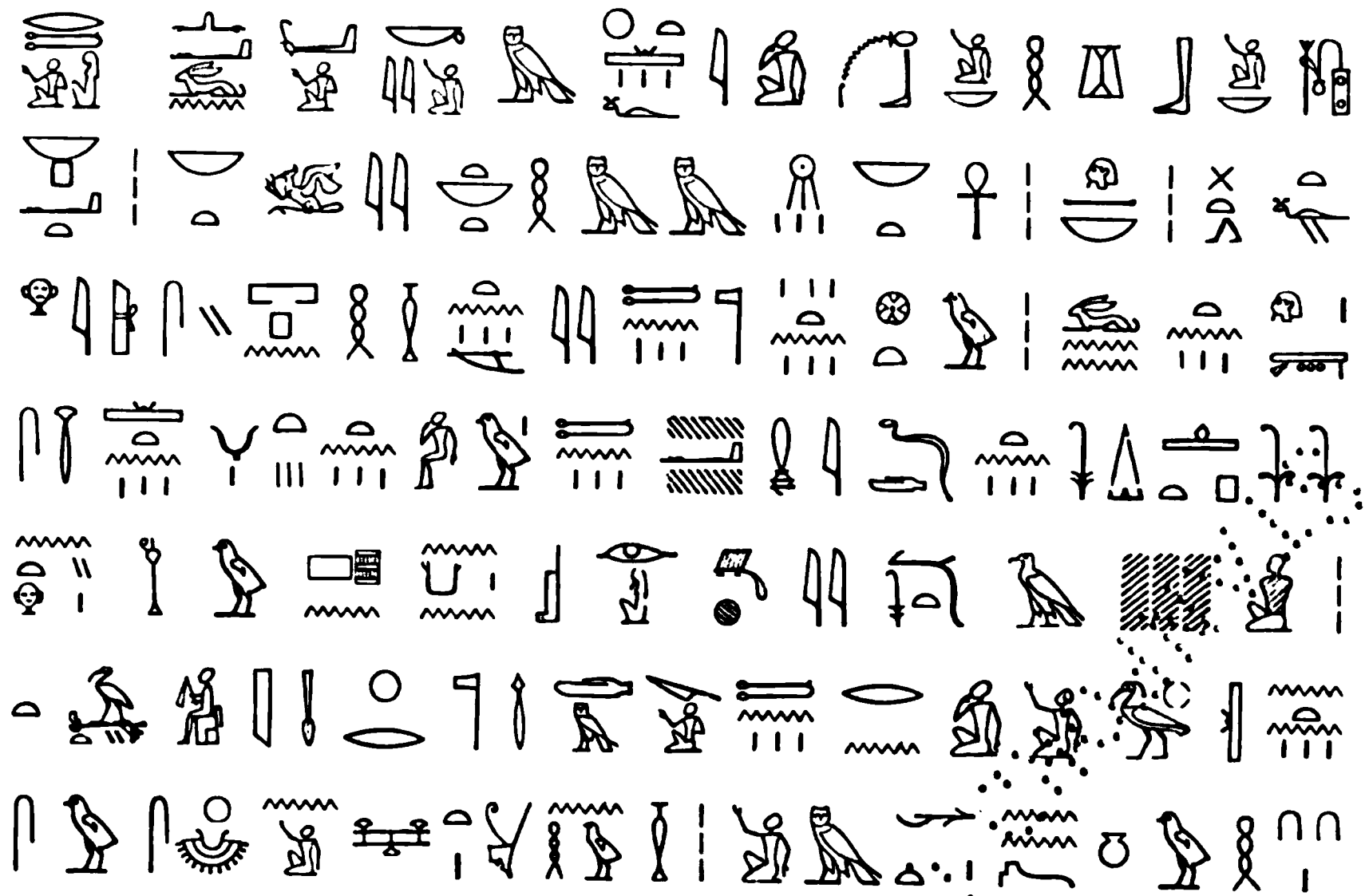

INSCRIPTION AT KŪM-EL-AḤMAR.

FROM A COPY BY PROF. A. H. SAYCE.

The text continues, "I was in the favour of the lord of the universe [the King], and he made me to be agreeable to men and loved by my god; this he did through extreme admiration of me in consequence of the excellence of my designs."

There are two words in the last sentence which require explanation, *ȧqer*, and *bȧat*. They are words of frequent occurrence, and they are sometimes found together.

They have generally been rendered 'wisdom,' and 'merit.'

Now it is quite true that *ȧqer* is translated in the Rhind papyri by the demotic group signifying 'wise.' But this is a secondary meaning only, and depends upon the context. The original meaning is consummate, perfect, extreme. *ṣuhi ȧqer* is not a 'wise egg,' but, as M. de Rougé long ago translated it, "ovum insigne." *aqer aqer* is not "most wisely," but "most exceedingly." *seȧqer* (Todt., 148, 1) is not to *instruct*, but to *make perfect*.

bȧat may come to signify *merit*, but it means much more than this. The word means wonder, astonishment, admiration. *bȧaiu* are marvels, miracles, mirabilia, נִפְלָאוֹת. *ȧqer bȧat* is therefore equivalent to غاية العجب, "the extreme of wonder" or "admiration." differs only in grammatical construction, *ȧqer* being used adjectively.

"No fault," continues Thoth, "was found before men. I molested no one in his property. O all ye priests, all ye ministrants (*χer-ḥebu*), all ye scribes, generations past, present, and future, who live upon earth, and pass by this tomb, as ye wish that your gods and local divinities should love you whilst you are upon earth, and that you should transmit your dignities to your children ... say this *Sutenḥotep-ṭā* which is upon this tablet for the *ka* of the Osiris, the faithful one, the chief of Artists, Thoth, triumphant before the great god;—proclaim ye his name, glorify . . . ."

The word about which I am doubtful seems to be  *uṯḥu*, which is in itself susceptible of very different meanings, but there is no determinative to assist us in the selection.

The smaller inscriptions add nothing to our information. The name of Thoth's mother was written on the lintel of the outer door, but it has disappeared.

Thanks were returned for these Communications.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, 6th December, 1887, at 8 p.m., when the following Papers will be read :—

I.—Dr. Gaster :—"On a Jewish Apocalypse of Moses."

II.—Professor Amélineau :—"Histoire des Deux Filles de l'Empereur Zénan." (In Coptic.)

PROCEEDINGS

OF

THE SOCIETY

OF

BIBLICAL ARCHÆOLOGY.

EIGHTEENTH SESSION, 1887-88.

Second Meeting, 6th December, 1887.

P. LE PAGE RENOUF, Esq., President,

IN THE CHAIR.

The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Author :—Collection de Clerc. Catalogue Méthodique et Raisonné. Folio. III, pt. 1. Paris, 1885.

From Dr. Wiedemann :—Alt und Neu Ägyptische Schädel. Von Dr. Schmidt, &c.

From Dr. Wiedemann :—Zeitschrift für Aegyp. Spr., 1879. Article J. Dümichen. Ein Salbölrecept aus dem Laboratorium des Edfutempels. 8vo.

From Dr. Wiedemann :—Geschichte der 18ten Egyptischen Dynastie bis zum Tode Tutmes III. Von A. Wiedemann.

From Dr. Wiedemann :—Eine Aegyptische Statuette aus Würtemburg. Von A. Wiedemann.

From the Author :—Some unpublished Esarhaddon Inscriptions. By Dr. Robert F. Harper. 8vo. Conn., U.S.A.

From the Author :—The Assyrian "E" Vowel. Dr. Paul Haupt, &c. 8vo. Baltimore, 1887.

From the Author :—Mitteilungen des Akademisch-Orientalistischen Vereins zu Berlin. By Dr. Hugo Winckler. 8vo. 1887.

From the Author :—Resultats Epigraphiques d'une excursion en Ouâdi-Hammamât. Par Dr. W. Golenischeff.

From Rev. C. J. Ball, M.A. :—Notes on Hebrew Text of the Book of Genesis. By J. G. Spurrell, M.A. Oxford. 8vo. 1887.

The following were nominated for election at the next Meeting on January 10th, 1888 :—

Dr. M. Gaster, 19, Brondesbury Villas, Kilburn, N.W.
Edward C. Malan, The School House, Sherburne.
Arthur Cayley Headlam, Fellow of All Souls' College, Oxford.

The following were submitted for election, having been nominated on November 1st, 1887, and were elected members of the Society :—

Rev. J. M. Acland, The Clergy House, Kilburn Park Road.
Professor E. Amélineau, 43, Boulevard St. Germain, Paris.
George H. Birch, F.S.A., 2, Devereux Chambers, Devereux Court, Temple, E.C.
Mrs. Goodison, Coniston Bank, Coniston, nr. Ambleside.
Major-General Sir Francis Grenfell, K.C.B., Sirdar of the Egyptian Army, Cairo, Egypt.
Professor Henri Hyvernat, Via dell' Anima, 39, Rome.
Professor Albert L. Long, D.D., Robert College, Constantinople.
Rev. Professor Robert W. Rogers, B.A., 621, North 37th Street, Philadelphia.
Rev. John Urquhart, 8, Coombe Road, Weston-super-Mare.

The Secretary announced that he had received, too late for the present meeting, from MM. E. and V. Révillout, a paper of considerable interest, which would be read in January, entitled, "Une Prophétie Messianique Assyrienne.

A Paper was read by Dr. Gaster on an Apocalypse of Moses, which will appear in a future number of the Proceedings.

in the Egyptian language, remain to this day in many popular works. I do not think that any Egyptologist has taken the pains to refute them. I find still in Brugsch's "History of Egypt" (German edition, p. 661) the transcription "Judah-malek," which proves that the author believes at least the name to be composed with that of Judah, although he seems to abandon the early opinions of its signification and to consider it as that of a town. De Rougé explained it still (Mélanges d'Arch., II, 274) "Royaume de Juda."

It must first be confessed that if we consider the end of the name as the root מלך, we cannot explain the whole, מלך being substantive or verb, otherwise than "Judah is king." Such a name would be very strange for a little town never mentioned in the Bible. But we can prove that we have not the name of Judah contained in it at all. There is no trace of the first *h* of this word, which the Assyrians, more than two hundred years after, heard as "Yahudah." Why should the Egyptians suppress it, although they had two different kinds of *h*?

Then we cannot consider the ה as the feminine termination. It is true this form is found already in the inscription of king Mesha, but never in Egyptian, where the *-at* is commonly kept as *tà* or *tu*, and in only few cases the ה־ expressed by *àa* (= אַ־), more rarely by *ai* (= ַי־).* The form *àa* is the more usual also in the list of Shoshenq.

Moreover, we cannot even keep the *u*, considering the usual syllabic writing of Semitic names. This principle of writing disappears gradually after the XXth Dynasty, and is already here not perfectly followed out, for מֶלֶךְ would be written *ma'-lu-ka*, but as the after *m* is a mere determinative, we must suppress also the *u* after *i* in transcription.†

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* Papyrus Anast. 3, 6, *verso* *gazai*, עזה.

† Champollion already in his hieroglyphical alphabet declared *iu* not to be different from *i*. I think this use derives from the analogy of the plural termination *-iu*, turned into simple *i* after many substantives in the New Egyptian period. Afterwards, it seems to denote especially the long *i*. Also the usual Demotic sign of *i* is derived from , not from , etc.

he says, "befindet sich einer, den man nicht ohne Grund für eine Bezeichnung des Reiches Judä hält."

Six years later the condition of Egyptian philology had greatly improved, and Brugsch, in his Geography,* gave the death-blow to these interpretations, for which, as he says, there is not the slightest plausibility. Why should the "Kingdom of Juda" hold an undistinguished place in a list of towns, some of them belonging to the kingdom of Judah and others to the kingdom of Israel? In the next place, *Judahmalek* cannot possibly mean either 'King' or 'Kingdom' of Judah. Where has one ever seen an instance, either in Hebrew or Egyptian, of a genitive placed before a nominative? We have surely here only the name of a town like all the others on the list, the name of it being "*Judh-malk.*"

Brugsch still recognised *Judah* as the first constituent of the name. He did not overlook the objection that the first *h* of Jehudah is missing, but did not attach sufficient importance to it. The objection, as Herr Müller justly thinks, is absolutely fatal. The first *h* is so essential a part of the name that it is never omitted in Assyrian, Syriac, or Arabic, and it is only omitted in Greek (from which we have borrowed our forms) because there is nothing in Greek corresponding to *h* when that letter occurs elsewhere than at the beginning of a word.

So far then Herr Müller's main contention is unassailable.

I believe that the interpretation which he puts upon the Egyptian form of the name is equally sound, though it may at first sight present some difficulty. Why, it may be asked, should יְ be transcribed *iuṭ*, and why should *ā*, which often answers to the Hebrew ע, be introduced into the transcription of מָלֶךְ? What does Herr Müller mean by saying that "as the after *m* is a mere determinative, we must suppress also the *u* after *i* in transcription?"

The answer lies in "the usual Egyptian way of writing Semitic names." Dr. Hincks was the first scholar who paid attention to this subject. He noticed the fact that in their transcriptions the Egyptians employed a larger number of vowel letters than the Hebrews, so much so, that a Hebrew word of one syllable would be expressed in hieroglyphics by a word of two or three syllables, and a Hebrew noun of three syllables by a word of five syllables. Some

* *Geographische Inschriften*, II, 62.

The monument which Absalom reared up for himself in the King's Dale, and which to this day is called 'Absalom's Place,' יַד אַבְשָׁלוֹם,* may perhaps have obtained its name from causes which do not apply to the name of a town. Dr. Paul Schroeder in his Phœnician Grammar explains the name of Idalion, as יְדָאָלוֹן, 'God's Hand,' and compares with it the Biblical name Idalah יִדְאַלָּה.† The Phœnician inscriptions, however, found in Cyprus since the publication of Dr. Schroeder's book regularly give אדיל as the native name of Idalium.

THE FOURTH TABLET OF THE CREATION SERIES.

DEAR MR. RYLANDS,

In the year 1883, at the November meeting of our Society, I read a paper on a fragment of the fourth tablet of the Creation series which Mr. Rassam had brought home from Abû-Habbah the year before. This tablet fragment is inscribed in Babylonian with a description of the fight between Marduk and Tiamat, and forms a valuable addition to our knowledge of the contents of the fourth tablet of the Creation series, parts of which have been published by the late George Smith in *Trans. Soc. Bib. Arch.*, Vol. IV, Part 2, and by Delitzsch in his *Assyrische Lesestücke*. In my paper I pointed out the metrical nature of the composition, and drew attention to the importance of the document to all interested in the comparative mythology and religious works of the Semitic race.

I have delayed the publication of the Babylonian text until now, hoping that I might be able to satisfactorily explain the difficulties which occur in it; but as I am very little nearer to this much to be desired end than I was four years ago, I venture to publish a text which will be of the greatest interest to scholars, at the same time referring the general reader to the English version of it made from my copy by the Rev. A. H. Sayce, and published by him in the Hibbert Lectures for 1887, pp. 379–584.

Yours, etc., E. A. WALLIS BUDGE.

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* 2 Sam. xviii, 18. † Jos. xix, 15.

THE FOURTH TABLET OF THE CREATION SERIES.

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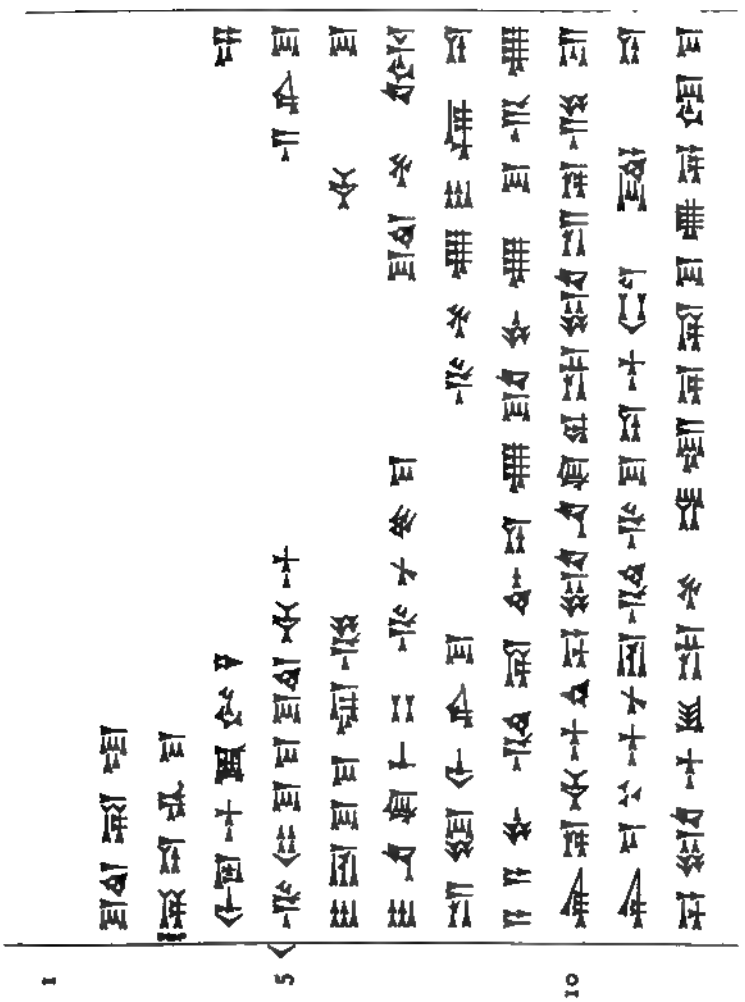
REVERSE.



ment and freely accorded help in past years, I might never have ventured thus far into what is still the obscure field of cuneiform decipherment and interpretation.

COLUMN I.

	Transcription.	*Translation.*
1	*ilu* Nabiu^{m}-ku-dur-ri-u-çu-ur	*Nebuchadrezzar*
	šar Bâbilî	*king of Babylon,*
	ru-ba-a na-a-da^{m}	*the prince exalted,*
	mi-gi-ir *ilu* Marduk	*the favourite of Merodach,*
5	iššakku çi-i-ri	*the pontiff supreme,*
	na-ra-am *ilu* Na-bi-u^{m}	*the darling of Nebo,*
	mu-uš-ta-la^{m} a-ḫi-iz ni-me-qi	*the mild, the possessor of wisdom,*
	ša a-lak-ti i-lu-ti-šu-nu	*who the way of their godhead*
	iš-te-ni-'-u	*seeketh after,*
10	bi-it-lu-ḫu bi-e-lu-ut-su-un	(*who*) *hath feared their lordship;*
	šakkanakku la-a ne-ḫa	*the ruler unresting,*
	ša a-na zi-in-na-a-ti	*who for the maintenance*
	E-SAG-ILLA u E-ZI-DA	*of Esagilla and Ezida*
	u-mi-ša-am ti-is-mu-ru-ma	*daily is careful, and*
15	da-am-ga-a-ti Bâbilî	*the weal of Babylon*
	u Bar-zi-pa	*and Borsippa*
	iš-te-ni-'-u ka-a-a-nam	*seeketh after steadfastly;*
	e-im-ga mu-ut-ni-en-nu-u	*the wise, the pious,*
	za-nin E-SAG-ILLA u E-ZI-DA	*the maintainer of Esagilla and Ezida,*
20	ablu a-ša-ri-du	*the princely son*
	ša *ilu* Nabiu^{m}-pal-u-çu-ur	*of Nabopalassar,*
	šar Bâbilî a-na-ku	*king of Babylon, am I.*
	iš-tu ib-na-an-ni belu ilu-u-a	*After that the lord my god had fashioned me,*
	ilu Marduk ib-ši-mu	*that Merodach had laid*
25	na-ab-ni-ti i-na um-mu	*the child in the mother;*
	e-nu-ma al-da-ku	*when I am born,*
	ab-ba-nu-u a-na-ku	*when I was fashioned,*
	aš-ra-a-ti ili aš-te-ni-e	*the places of the god I seek unto,*
	a-la-ak-ti ili er-te-ni-id-di	*the way of the god I follow.*
30	ša *ilu* Marduk beli rabî ili ba-ni-ia	*Of Merodach, the great lord, the god my maker,*

at-ta ta-ba-na-an-ni-ma	*thou it is that makest me, and*
šar-ru-ti ki-iš-ša-at ni-ši	*with sovereignty over the multitude of the people*
65 ta-ki-pa-an-ni	*dost invest me;*
ki-ma du-um-ku-ka be-lu	*according to thy goodness, O Lord,*
ša tu-uš-te-ib-bi-ru	*wherewith thou crownest*
gi-mi-ir-šu-un	*all of them.*
be-lu-ut-ka çir-ti šu-ri-'-im-am-ma	*Thy lordship supreme do thou make loving, and*
70 bu-lu-uḫ-ti i-lu-ti-ka	*the fear of thy godhead*
šu-ub-ṣa-a i-na libbi-ia	*cause thou to be in my heart!*
šu-ur-ḫam-ma ša e-li-ka ṭa-a-bu	*Yea, strengthen him that to thee is pleasing,*

NOTES TO COLUMN I.

2. *Bâbilî:* written KA-DIMMER-RA-KI; 4, 47, KA-DIMMER-KI; 4, 28, *Ba-bi-ili;* 4, 70, TIN-TIR-KI, "place of the Wood of Life:" 4 R. 18, No. 2, 10 *sq.*, Ba-bi-lu.

3. *Cf.* 4 R. 12, 10: ru-bu-u mu-ṭib lib-bi D. En. lil u D. Nin-lil na-'-du, "The prince that pleaseth the heart of Bel and Beltis, the exalted." *nâdu*, ptcp. I, 1 = *nâ'idu*, cst. st. *nâ'id.*

4. cst. st. of *migru;* R. *magâru; cf.* Heb. מגר projecit, tradidit; Ez. xxi, 17; Ps. lxxxix, 45; Syr. ܡܓܪ, intrans. cecidit. In Assyro-Bab. the root means "to incline to, hearken to, obey, favour." *Lâ mâgiri*, "unyielding," "disobedient," is a frequent expression: II, 25 *infra;* Tigl. II, 69, etc. It is a syn. of *šêmû*, "to hear," 5 R. 39, 24 še-ga = še-mu-u; *ibid.* 33 še-ga = ma-ga-ru^{m}. The Heb. uses of נטה are parallel.

5. iššakku = PA-TE-SI, an ideogram. See 1 R. 51, 1, 1, 3, iš-ša-ak-ku çi-i-ri na-ra-am *ilu* Na-bi-u^{m}, a duplicate of this passage; 4 R. 12, 36 *sq.* NAM LU GIŠGAL-LU = iš-šak-ku. 4 R. 21, No. 2 Rev. USI-GAL = belu^{m} iššakku. (In the previous line çirḫu is the Talmudic צירחא דלבא, "disquietude of heart:" Gitt. 69 b.)

6. narâmu = *narhamu; R. râmu, "to love," "pity;" ר,חם.

7. muštâla^{m}, ptcp. II, 2 of šâlu = Ar. سهل III and V, "to be easy or gentle with a man." 4 R. 26, 30, 31, ša-mu-un ša-kušša = be-lu^{m} muš-ta-lu^{m}; 4 R. 7, 12, 13, nana-a-ni ša-kušša = Iš-tar-šu muš-tal-tu^{m}. Accad. ša = libbu; kuš = nâḫu, נוח; 4 R. 21, No. 2, 31 obv.; 2 R. 48, 5, a, b.

nimequ, "depth," as we say, "a deep fellow." R. עמק, which is so used in Heb., Ps. xcii, 5; *cf.* Rom. xi, 33. 5 R. 30, 48 a. b. ZU = ni-me-qu.

8. *alakti:* "way" = Deum colendi ratio, relligio, as in Heb. דֶּרֶךְ Amos viii, 14; *cf.* Acts xix, 9-23. For *alaktu*, "way," "path," see 4 R. 31, obv. 6: a-na ḫar-ra-ni ša a-lak-ta-ša la ta-a-a-rat, "to the road whose path returneth not."

9. išteni'u: I, 3 pres. of še'u, שעה, "to seek," "look round for..."; Isa. xvii, 7; xli, 10; written še-e-u | ba-a-u, 2 R. 35, 27 *e. f.*; ši-te-'-u, Inf. I, 2, synonym of pa-a-ru[m] and bu-'-u, 2 R. 36, 46–48 *f.* (See "Lotz," p. 135). *Aštêné*, l. 28, is 1 pers. of the same form, without the Relative-ending *-u*; *aštenî'a*, l. 48, corresponds to the Heb. cohortative form. 4 R. 10, 59 obv. aštani'e-ma manman gati ul içabat, "I look round (for help), and no man taketh my hand."

10. bitluḫu: pf. I, 2 of palâḫu. The 1 pers. occurs, ll. 39–50 *infr.* (The final *-u* is characteristic of a verb in a Relative sentence.)

11. *lâ niḫa: cf.* 2 R. 16, 31 b. c. NIR-MU NU-KUŠ-ŠA la-a ni-ḫa še-pa-a-a, "my feet are unresting." (See on l. 7 *supr.*) 2 R. 48, 8, a. b. nu-kuš-ša = la-a ni-ḫu (*ibid.*, 5 ku-uš = na-a-ḫu).

12. *zinnâti*, fem. pl. R. zanânu, "to feed," "support": 5 R. 40, 5, e. f. U-A = ri-tu[m] u maš-ki-tu[m] ("food and drink"); U-A = za-ni-nu (Pinches), *cf.* Sarg. Cyl. 39, 47. But Arab. زِينَة, "ornament," seems a better comparison for *zinnâti*: see on 2, 42; 3, 11.

13. See 4 R. 20, No. 3, 2, 3: dû e-sag-il-la, a-bil e-sag-il.

14. *tismur*, tiphel of samâru = Heb. שָׁמַר. umišam (an adv. like arḫišam, "monthly," šattišam, "yearly"). Flemming: tiçmuru = çitmuru, from çamâru, "to think." (Is it not rather a *tiphel* form, than a transposition?)

15. damqâti, pl. of damiqtu, fem. of damqu, "bright," "pure," "good," "lucky;" R. damâqu, "to be clear."

16. Sum. Bada-si-abba: 2 R. 20, No. 3, 10, 11: uruzu bada-si-ab-ba-ki uru numundadi = itti âlika barsib *ki* âlu ul iššannan, "with thy city Borsippa no city may vie."

17. *Cf.* Ph. Cyl. III, 6, aš-te-ni-'-a ka-a-a-nam. *Ka'âna*[m], "firm," "steadfast;" a secondary predicate.

18. emqa, R. עמק (l. 7) 2 R. 16, 64 *b*: um-ma-na im-qa, "profound art"; 5 R. 13, 37, a. b. *imqu* as syn. of mudû, ippišu, ḫassu.

mutnennû, ptcp. II, 3 of *ênû* = עָנָה (*mu'tananniyu). But utnin (l. 51) rather suggests R. חנן, ptcp. II, 2 (*muḫtanninu: utnin = *uḫtannin).

20. *ašaridu*, dux, præses. Probably a Quadril. from *ašâru* = יסר.

23. *ištu = ultu*, "from;" scil. *ša* = מִאֲשֶׁר; מִן Ex. v, 23. *ilu*: text DINGIR-IR, *i.e.*, *dingir*, with a phonetic complement.

24. *bašâmu*: schaffen, stellen, legen, setzen: see Lyon, Sargon, St. 78; and the Creation, Fragment K. 3567, ubaššim manzazâ . . . ilâni rabûti, "He set the station of the great gods." 2 R. 36, c. d. as syn. of u-du-u, "to cast," "lay."

26. *ênûma*. *Cf.* the well-known "enuma eliš la nabû šamamu" of the First Tab. of the Creation Series; and for the mg., Lotz, Tigl. VIII, 52 (*zur Zeit da* or *dass*). 4 R. 2 col. V, 42, aš-ša-tu ul iḫ-zu ma-ru al-du šu-nu, "wife they take not, child they beget not, they!" *aldaku* Perf. I, 1 of *alâdu* (ילד) used *intrans.*

27. *abbanu.* Impf. IV, 1 of *banû*, (1) to build, (2) to create and procreate.

28. *ašrâti*, pl. of ašru, ašar, "place;" אֲשֶׁר אֲתַר אַתְרָא.

29. *ertenidd*î = *artanaddî, with vowel-assimilation; pres. I, 3 of *radû*, Syr. ܪܕܝ ivit, iter fecit, 2, 23 *ertiddî*, Ifteal (I, 2) pres. *Cf.* 3 R. 5, 6, 53, arkišu artedi, "after him I went," pursued him. I, 1 impf. ardi-šunûti, "I pursued them," Tigl., 4, 100. Another *radû*, mg., "to spread," "sp over" (in III, 1, ušardî, Tigl. 1, 80; 2, 16, etc.) may be compared with רדד, "to widen a tent," "to spread a thing on the ground;" while *radû*, "to add," may be akin to רדא.

31. *ipšîtu*, pl. of *ipistu*, "work;" R., *epišu*, "to do," "make;" which may perhaps be akin to אָפַס a syn. of תמם, כלה, גמר, Isa. xvi, 4; Ps. lxxvii, 9, and so would str. mean "to finish," "complete." *Ipšîtu* for *ipšâtu, by vowel assimilation. *Naklâti*, fem. pl. of *naklu*, callidus; *cf.* Num. xxv, 18, נכליהם אשר נכלו. *Niklâti*, "arts." Sarg. Cyl., 47.

32. *eliš*, a common adv., meaning "above," opp. to *šapliš*, "below." *attanâdu;* an Ittaphal form of nâdu (l. 3). *Uštenêdu* (l. 36) is Ištafal (III, 2) pres. of the same verb.

37. *gimir*, st. cst. of *gimru*, as *migir* (l. 4), of *migru* and *zikir* (l. 49), of *zikru* *Gimru* is "summa," from *gamâru* (II, 1) "consummare;" גמר, Heb. and Aram. (Tigl. 6, 57).

38. *arâmu*, for *arḫamu, from *râmu* (l. 6 *supr.*); I, 1 pres. Cf. *taramma* 2 pers. (l. 56).

40. *înûm*=*ênûma.* So, apparently, Rodwell: "whereas" (rather, "when"). *Cf.* Bors. 1, 27, i-nu-mi-šu = ina ûmišuma, "at that time:" Nerigl. 2, 15. Phillipps Cyl. 3, 27, i-nu-šu, in a duplicate of the same line (*mi* being omitted by a scribe's error?). Senk. 1, 7, i-nu=i-nu^{m} here. *Inu*^{m} (ênu) "time," is حِين or perhaps الآن, أوان, "time," "season." I owe the suggestion that the sign 𒁹 in all these places should be read with the value *i*, to Mr. S. A. Smith, editor of *Assurbanipal.* *See* 2 R. 39, No. 4, 51: 𒁹 (𒁹𒁹) 𒁹𒁹. With *inu*^{m} or *inu* supply *ša*, and *cf.* Lev. vii, 35: ביום הקריב אתם.

41. *ullû:* Impf. II, 1 of êlû=אלי (עלה). *Cf. ullâ*, ll.

42. *iqîpannîm*: Impf. II, 1 of. *qâpu*, קוף; *cf.* Sarg. Cyl. 33, *qêpu* (ideogr. 𒀭𒀭𒀭 𒁀𒁀 𒁀𒁀𒁀; see 3 R. 5, 33) "city-governor," "burgomaster." Fleming renders "anvertrauen" from the context; Lyon, (Sarg.), "einsetzen" (šuquppê, Inf. III. 1). I have rendered "invest" with reference to the Heb. קוף, implied in תְּקוּפָה; *cf.* הִקִּיף (נקף) Lam. iii, 5; Job. xix, 6; and the use of עטר, Ps. v, 13; viii, 6. The verb recurs l. 65; 9, 51.

44. *šutešur:* Inf. III, 2 of *ašâru:* Heb. יָשַׁר Hif. Ps. v, 9; Is. xlv, 2; אָשַׁר Isa. iii, 12; ix, 15, duxit. 4 R. 29, No. 5, 48 obv. ela kâti ilim muštešeru ul iši, "besides the hand of God, a guide he hath not."

45. Lit. "made my hand hold;" Tigl. 2, 98, Ašur kakka danna . . . qati ušatmeḫu; 6, 2, tamiḫ ḫaṭṭa lâ šanan, "holding an unequalled sceptre." *Tamâḫu* appears to be peculiar to Assyro-Babylonian. תָּמַךְ may be a cognate form.

COLUMN II.

ša ba-la-ṭi-ia lu-te-ip-pi-eš	*thou that my life indeed dost make!"*
šu-u a-ša-ri-du ka-ab-tu	*Himself, the leader glorious,*
ŠI-GAL ilâni rubû *ilu* Mar-duk	*the gracious one of the gods, the prince, Merodach,*
un-ni-en-ni-ia iš-me-e-ma	*my supplications heard and*
5 im-ḫu-ru su-bu-u-a	*received my prayer.*
uš-ṭi-ba-am-ma be-lu-ut-su çir-ti	*Yea, he made gracious his supreme lordship,*
bu-lu-uḫ-ti i-lu-ti-šu	*the fear of his godhead*
u-ša-aš-ki-in i-na libbi-ia	*he made to be in my heart;*
a-na ša-da-da si-ir-ṭi-e-šu	*to love his laws*
10 u-ša-at-ka-an-ni lib-ba	*he made me incline the heart;*
pi-it-lu-ḫa-ak be-lu-ut-su	*I have feared his lordship.*
i-na tu-ku-ul-ti-šu çir-ti	*By his supreme aid,*
MADA MADA ru-ga-a-ti	*to far-off lands,*
ša-di-i^{m} ni-su-u-ti	*distant hills,*
15 iš-tu ti-a-am-ti e-li-ti	*from the Upper Sea*
a-di ti-a-am-ti ša-ap-li-ti	*to the Lower Sea,*
ur-ḫu-u^{m} aš-ṭu-ti^{m}	*immense journeys,*
pa-da-ni^{m} pi-ḫu-ti	*blocked ways,*
a-ša-ar kib-si šu-up-ru-su	*a place where the path is broken,*
20 še-e-pi la i-ba-aš-šu-u	*feet (foot-prints?) are not;*
ḫa-ra-na^{m} na-am-ra-ça	*a road of difficulty,*
u-ru-uḫ zu-ma-mi	*a journey of straits,*
e-ir-te-id-di-e-ma	*I pursued, and*
la ma-gi-ri a-na-ar	*the disobedient I reduced,*
25 ak-mi za '-i-ri	*I fettered the rebels.*
MADA uš-te-ši-ir-ma	*The land I ordered, and*
ni-ši^{m} uš-ta-am-mi-iḫ	*the people I made to thrive;*
ra-ag-ga u çi-e-ni^{m}	*bad and good*
i-na ni-ši u-še-is-si	*among the people I separated.*
30 kaspa ḫuraça ni-si-iq abni šu-ku-ru-ti	*silver, gold, glitter of precious stones,*
e-ra-a *içu* mis-ma-kan-na *içu* erinu	*bronze, palm-wood, pine-wood,*
mi-im-ma šu-um-šu šu-ku-ru	*what thing soever's name is precious,*

ḫi-gal ru-uš-ša-a	*a large abundance;*
bi-ši-ti ša-di-i^{m}	*the produce of mountains,*
35 ḫi-is-bi ta-ma-a-ti^{m}	*the fullness of seas,*
ib-ti ka-bi-it-ti	*a rich present,*
i-gi-sa-a šu-um-mu-ḫu	*a splendid gift,*
a-na âli-ia Babili	*to my city of Babylon*
a-na maḫ-ri-šu u-še-ri-im-ma	*to his presence I bore; and*
40 i-na E-SAG-ILLA	*in Esagilla,*
e-kal be-lu-ti-šu	*the palace of his lordship,*
aš-tak-kan zi-in-na-a-ti	*I place them as ornaments.*
E-KU-A pa-pa-ḫa	*Ekua, the abode*
ilu bel ilâni *ilu* Marduk	*of the lord of the gods, Merodach,*
45 u-ša-an-bi-iṭ ša-aš-ša-ni-iš	*I made to glisten with white marbles (?)*
ša-al-la-ru-uš-šu	*the wall thereof;*
ḫu-ra-çu ru-uš-ša-a	*with massy gold,*
ki-ma im-tu-u a-ban (?)	*as with* Imtû *stone,*
abnu uknû u *abnu* giš-šir-gal	*onyx and alabaster,*
50 šubat bîti u-ša-al-bi-iš	*the habitation of the house I overlaid.*
bab ḫi-li-bu (?) bab ku-uz-bu	*The gate Hilibu, the gate Kuzbu,*
u bab E-ZI-DA E-SAG-ILLA	*and the gate of Ezida (and) Esagilla,*
u-še-piš nam-ri-ri *ilu* Šam-ši	*I had them made brilliant as the sun.*
DÛ (?) AZAG KI-NAM-TAR-TAR-E-NE	*The August Abode, the place of them that determine destinies,*
55 ša UB-ŠU-UQQI-NA BARA ši-ma-a-ti	*which is the Quarter of Assembly, the shrine of the Fates,*
ša i-na ZAG-MU-KU ri-eš ša-at-ti	*which, at Zagmuku, "the opening of the year,"*
um VIII *kan* um XI *kan*	*on the 8th day (and) the 11th day,*
DIMMER LUGAL DIM-ME-IR ANA KIA MUL-ANA	*the divine king, the god of heaven (and) earth, the lord of heaven,*
i-ra-am-mu-u ki-ri-ib-šu	*entereth into the midst thereof;*
60 ilâni šu-par (?) šame ircitim	*the gods, the assembly of heaven (and) earth,*
pa-al-ḫi-iš u-ta-ak-ku-šu	*with awe obey him,*

ka-am-su iz-za-zu maḫ-ru-uš-šu	*submissive they take their stand before him;*
ši-ma-at ûm da-er-u-ti^{m}	*a destiny of enduring days,*
ši-ma-at ba-la-ṭi-ia	*as the destiny of my life,*
i-ši-im-mu i-na ki-ir-bi	*they predestine in the midst (thereof):—*

NOTES TO COLUMN II.

1. *ša balaṭi'a:* Or, "that which is *my life*," *i.e.*, "what is for my welfare, mayst thou do!" Perhaps rather, "(viz.) me whose life thou makest."

3. *ŠI-GAL or IGI-GAL:* if ŠI=maḫru, "in front," and GAL=bašû, as might be the case, then ŠIGAL might mean "he who is in front," "leader." But ŠI (IGI) also=inu, "eye," and pânu, "face," and GAL=našû ša kalama, "lifting of anything;" so that ŠIGAL may mean נִשָּׂא פָנִים, "favouring," "shewing favour to;" Gen. xxxii, 21. (See 2 R. 26, 43, 48, 60. The last line has ŠIGAL = našû ša in, "lifting of the eye" (Pinches). ILI and GURU are both explained [illegible]: (*see* lines 43, 45). The term occurs as an epithet of Nebo, Sarg. Cyl. 59. Lyon renders, "klarsehend," "weitblickend," on the ground of 4 R. 28, 28a, where it is rendered *birît uzni*, and 4 R. 14, 3, 10, where it is rendered *pitû berâti*, as well as 2 R. *l. c.* Flemming's *asarid* can hardly be right, if only because that word occurs in the preceding line.

4. *unnênî:* from *anânu*, 1, 51 :=תַּחֲנוּנִים. Written un-ni-ni, 4 R. 29, No. 5, 50 Obv.

5. *sûbû'a:* 1, 52, sûpê. 4 R. 18, No. 2, Rev. 32 sq. ŠAGA-ŠUBU-BI =su-up-pi-šu. The word appears to be of Sumerian origin.

6. *uštîbâma:* III, 1, impf. of *ṭâbu*, טוּב: with emphatic suffix —*ma*.

9. *šadâdu*, "to love;" Flood, 4, 16 (Haupt); Tigl. 4, 35, našaddu, "darling," =narâmu: 2 R. 25, 20, ab. šu-da-du | ra-i-mu; *i.e.*, "loving." *Cf.* Heb. יָשַׁדָּה; Eccl. ii, 8. *sirṭu* (not *širdu:* Fl.): Arab. شَرْط "condition," "term," "stipulation," "obligation."

10. *ušatkanni:* impf. III, 1 of *takû* = *takâh*, Deut. xxxiii, 3; = *dakâh*.

12. Schrader and others render *tukultu* by Vertrauen, Verehrung, Dienst.

14. *nîsûti:* pl. of *nîsû*, "distant:" Tigl. 1, 39; etc.

17. Is *urhu*^{m} a plur. in —*u?* If not, *aštûti*^{m} must be an abstract noun: *cf.* ll. 14, 18.

18. *padani*^{m}: this term occurs 2 R. 38, 22—30 cd, in a list of synonyms for "road" or "way," viz.:—

[illegible]	ḫar-ra-nu	ḫar-ra-an	da-ra-gu	gal-la	ki-ib-su
ḫar-ra-an	,,	ḫar-ra-an	me-te-qu	[illegible]	pa-da-nu
ḫar-ra-an	ur-ḫu	[illegible]	ka-na-gur-ru	. . . ma	da-rag-gu

59. *irammû:* pres. I, 1 of *ramû*=רמא; Sarg. Gold-inscr. 21 *irmû parakki;* Cyl. 20, ušarmû kirib Bît-Ḫumria; Bull-inscr. 54 rimeti-šina, "their abode." A syn. of rabâçu, "to lie down." (*Cf.* Dan. iii, 6, 21; vii, 9.) 4 R. 26, 3, 38: ša šalummat ramû, litbušu melamme, "who abideth in health, is clothed with brightness."

60. *ilâni šu-par* (?) *ana ki:* Abp. 1, 86. šu-par or šu-ut is hardly Semitic: *cf.* the official title šu-ut-saḳ, Esarh. 1, 34 (1 R. 45): *mulu* šu-ut-saḳ-ia *mulu* piḫatu eli-šu-nu aš-kun. In 2 R. 35, No 1, 10, we have ši-pa-ri=bu-uḫ-ru. *Cf.* 1, 43.

61. *utaqqû:* II, 2, pres. of *aqû:* וקי, "to fear" (religiously), Arab. وقى, تقى.

62. *kamsu:* pf. I, 1 of *kamâsu*=Heb. כמש in כְּמוֹשׁ, "to bow down." *izzazu:* pres. I, 1 of *nazâzu,* "sich stellen," "sich aufstellen:" Flood 4, 26; Tigl. 3, 50. Eth. ፍሐሐ: "to comfort," *i.e.,* "to *set* a man *up,*" as we say: erigere animum demissum. *išimmû:* pres. I, 1 of *šâmu* שׂוּם, "to set," "fix," "appoint," whence *šîmtu,* "lot," "fate," Tigl. 1, 24. 4 R. 14, No. 2 Rev., 15 nin ša šuma nabû šimta tašama, "Of everything that is named, thou allottest the destiny." *dârûti*[m]: pl. of dâru; *cf.* dâriš, Tigl. 1, 27, 38. *ûm* is collective, or a shortened plur., or else *dârûtu* is an abstract noun. R. דור.

COLUMN III.

parakka šu-u parak šar-ru-ti	*that shrine, a shrine of royalty,*
parak bel-u-ti	*the shrine of the lordship*
ša ŠI-GAL ilâni rubî *ilu* Marduk	*of the gracious one of the gods, the prince Merodach,*
ša šarru ma-aḫ-ri	*whose fabric a former king*
5 i-na kaspi ip-ti-ku bi-ti-ik-šu	*in silver had fabricated,*
ḫuraçu. nam-ri ti-ik-ni[m] me-lam-mi	*with shining gold, a splendid decoration,*
u-ša-al-bi-iš-su	*I overlaid it.*
u-nu-ti bît E-SAG-ILLA	*The vessels of the house Esagilla*
ḫuraçu ru-uš-ša-a	*with massy gold,—*
10 *içu* MA-KUA za-ri-ri u abni	*the Bark of Merodach with mouldings and gems,—*
u-ça-'-in	*I made bright,*
ka-ak-ka-bi-iš ša-ma-mi	*as the stars of the heavens.*
e-eš-ri-e-ti Bâbilî	*The temples of Babylon*
u-še-piš az-nu-un	*I made, I maintained.*
15 ša E-TEMEN-ANA-KI	*Of Etemen-ana-ki*
i-na a-gur-ri *abnu* uknî el-li-ti	*in burnt brick (and) fine onyx-marble (?)*

50	*içu* ka-na-ku za-ri-ri-um-ma	*the lock* (?), *the mouldings, and*
	içu erini zu-lu-lu	*the cedar of the roofing,*
	da-la-ba-na-a-ti-šu	(*to wit*) *the pointed ends thereof,*
	kaspi u-ça-'-in	*with silver I made bright.*
	ta-al-la-ak-ti pa-pa-ha	*The path of the shrine,*
55	u ma-la-ak bîti	*and the way to the house,*
	a-gu-ur (*v.* a-gur-ri) eš-ma-ri-e	(*was of*) *yellow brickwork.*
	du-u parakki ki-ir-bi-šu	*The seat of the shrines in the midst thereof,*
	pi-ti-iq ka-as-pa	(*was*) *silver work.*
	rîmû dalâti bâbi	*The bulls, the leaves of the gates,*
60	i-na za-ha-li-e	*with plates of bronze* (?),
	nam-ri-iš u-ba-an-nim	*brightly I made to glisten.*
	bîta as-miš u-dam-mi-iq-ma	*The house I made gloriously bright and,*
	a-na ta-ab-ra-a-ti	*for gazings* (*of wonder*),
	lu-li-e uš-ma-al-lam	*with abundance I had* (*it*) *filled.*
65	eš-ri-e-ti Bar-zi-pa	*The temples of Borsippa*
	u-še-bi-iš az-nu-un	*I made, I maintained.*
	ša E-UR-ME-VII-ANA-KI	*Of the House of the Seven Spheres of Heaven and Earth,*
	i-na a-gur-ri *abnu* uknî el-li-ti	*in burnt bricks,* (*and*) *gleaming onyx-marble,*
70	u-ul-la-a ri-e-ša-a-ša	*I reared the head thereof.*
	GIŠ-MÂ ID-ĠÊ-UL	*The bark Idġeül,*
	ru-ku-bu ru-bu-ti-šu	*the car of his princeliness,*

NOTES TO COLUMN III.

2. Written: BARA DIMMER-EN-LIL *u-ti.* NUN = *rubû*, 5 R 13, 43 a. b.

5. *iptiqu:* Impf. I, 1 of patâqu. That the root is פתק appears from Sarg. St. 54, i-pat-ti-qa, *ib.* 71, ip-pat-qu. It is syn. with *banû* and *epišu.*

tiqnu: "ornament:" Targ. תִּקְּנִין ornare. Ez. xvi, 13, מְתַקַּן בְּדָהַב, "adorned with gold;". Jer. iv, 30, תיקונין דדהב, "ornaments of gold." *melammu:* from Sum. melam: K. 4142. See also 2, 53 note.

ušalbiš: impf. III, 1 of *labâšu* = לבש; like the Hif. of the Heb. verb, joined with two accusatives (Gen. xli, 42). This is a good instance of an exception to the rule that Assyr. ש = Heb. ס. But such exceptions are not rare.

8. *ânûti:* an abstr. sing. = "property," "substance," "stuff;" and so "furniture," "weapons," "vessels," σκεύη. Sanh. Bellino Cyl. 1, 9: ana ekalšu . . . erumma aptêma bît niçirtišu; ḫuraçu kaspu unût ḫuraçi kaspi abnu aqartu nin

30. *šîbi, i.e., šîpi*, apparently connected with סוֹף "end;" whence also *šêpî*, "feet," lit. "extremities" (?). *šaplânu*, "bottom, like *çalmânu*, "image."

34. *uddakam*: *Cf.* 1 R. 52, No. 3, 1, 22 ud-da-ak-ku la na-pa-ar-ka-a, "daily without fail," like sâttišam lâ naparkâ, Esarh. *usallâ*: impf. II, 1 of *salâ* = Aram., Arab., Ethiop. צלא صلّى oravit. (I am aware that this is exceptional. *Cf.* in Heb. עלם and עלץ; in Arab. صلس and صلص.) The noun is *taslîtu*: 4 R. 2, col. 5, 46, iq-ri-ba tas-li-ta ul i-šim-mu, "prayer, supplication, hear they not!"

36. *narmîšu*: I suppose = rimetišu, Sarg. St. 54. The var. *narâmšu* = "his delight." 2 R. 35, No. 3, 43, ni-ir-mu = iš-du, *i.e.*, "foundation."

37. *ussim*: impf. I, 1 of asâmu = ושם, Arab. وسم stigma inussit (2) superavit alium pulcritudine; وسم pulcer fuit facie. *Cf.* Sarg. Silb. 24, ussima, "I adorned;" Tigl. 7, 100, ûsim. Hence the noun *sîmtu*, pl. *simâtu*, "badges," "insignia," "tokens," Tigl. 7, 88, and adv. asmiš, "beautifully."

42. *ušaklil*: impf. III, 1 of *kalâlu*: Heb. and Aram. כלל, Tigl. 6, 90, 99; *ušiklil*, with vowel assim. *šibirtu*: *šipru*, "sending," "mission," "task," "work;" like מלאכה. R. *šapâru*, "to send," Tigl. 7, 94. Sarg. St. 71, 97 "Arbeit," "Kunst."

46. For the broken sign  , see note on 1, 50.

48. *rîmû*: "bulls," *i.e.*, bull-colossi. *Pl.* in —*u*; = rimâni.

49. *šigâru*: Heb. סְנוֹר, Hos. 13, 8, "bolt" or "barrier of the heart;" *i.e.*, the breast; Arab. شجار "bolt." The Sum. si-gar, 4 R. 20, No. 2, 3/4 a (Giš si-gar azag an-na-kid) is probably a loan word from the Babylonian.

52. *dalabanâti*: var. *dalbanâti*. *Cf.* דַּרְבָּן, "a goad;" ذَبَّ "to be sharp," "pointed," of a sword or spear. Or R. may be דלף; *cf.* Eccl. x, 18; Prov. xix, 13, דֶּלֶף "a dropping (of rain) from the roof;" the word may then = "eaves." (The plane or poplar is called דֻּלְבָּא, دلب; but that hardly suits here.)

56. *ešmarê*: *cf.* Arab. أسمر "tawny," "brownish," *e.g.*, wheat. Or does the term mean "glazed," and is it to be connected with حشم "to become fat," and so "shining?" *Cf.* also חשמל, Ez. i, 4, 27.

57. *dû*: syn. of *šubtu*, "seat," "dwelling." Syll. S[c] 25—27. Is it related to דִּי, as *ašru* to אשר?

59. AMA-MEŠ: var. ri-i-mu, *ut supr.* 48.

60. *zahalê*: I first thought of the זחלי ארץ, Mic. vii, 17, and rendered "serpents;" but Ethiop. ዘሐለ: aeruginavit, ዝሕል: aerugo, seems a better comparison. The city gates had brazen lintels and side-posts (Hdt. i, 179).

i-na ku-up-ri u a-gu-ur-ri	*with gypsum and burnt brick*
ša-da-ni-iš e-ir-te	*mountain-high I erected.*
E-MAĠ-E-DIMMER-NIN-ḪAR-ŠAG-GA.	*the great house, Edimmerninḫar-šagga,*
15 lib-ba Bâbilî	*in the heart of Babylon,*
a-na DIMMER-MAĠ um-mu ba-ni-ti-ia	*for the Great Goddess, the Mother that made me,*
i-na Bâbilî e-pu-uš	*in Babylon I built.*
a-na *ilu* Nabiu^{m} sukkalli çi-i-ri	*For Nebo, the exalted Messenger,*
ša i-din-na^{m} ḫaṭṭa i-šar-ti	*who bestowed a sceptre of righteousness*
20 a-na pa-ga-da^{m} ka-al da-ad-mi	*for governing all habitable places,*
E-ŠA-PA-KALA-MA-SI (M)-MA bît-su	*Ešapakalamasimma, his house,*
i-na Bâbilî	*in Babylon*
i-na ku-up-ri u a-gur-ri	*with gypsum and brick*
e-ip-ti-iq pi-ti-iq-šu	*I constructed the structure thereof.*
25 a-na *ilu* Sin mu-da-am-mi-iq	*For Sin, that brighteneth*
i-da-ti-ia	*my boundary walls,*
E-GIŠ-ŠIR-GAL bît-su	*Egišširgal, his house,*
i-na Ba-bi-li e-pu-uš	*in Babylon I made.*
a-na *ilu* Šamši da-a-a-ni^{m} çi-i-ri	*For Shamash, the Judge Supreme,*
30 ša UR-LIL (?) DUG (?) i-na te-ir-ti-ia	*who . . . . . by my law,*
E-SA-KUD-KALA-MA bît-su	*Esakudkalama, his house,*
i-na Bâbilî	*in Babylon*
i-na ku-up-ri u a-gur-ri	*with gypsum and brick*
ša-ki-iš e-pu-uš	*loftily I made.*
35 a-na *ilu* Rammanu mu-ša-aš-ki-in ḫegalli	*For Rimmon, who causeth abundance*
i-na MADA-ia E-NAM-ĠE bît-su	*in my land, Ênamĝê, his house,*
i-na Bâbilî ab-nî^{m}	*in Babylon I built.*
a-na *ilu* Gu-la e-ṭi-ra-at	*For Gula that spareth,*
ga-mi-la-at na-bi-iš-ti-ia	*that fostereth my life,*
40 E-SA-BAD E-ḪAR-SAG-IL-LA	*Esabad, Eḫarsagilla,*

NOTES TO COLUMN IV.

1. *maštaḫu* (Only the end of *ṭa* is left on the stone. *Cf.* 5, 19, 40.) is apparently a syn. of *sûqu*, "street:" 2 R. 33, 41, c.d.

tar	su-u-qu
tar si-la	,, rap-šu
ĕ . . . sir	maš-ṭa-ḫu

Cf. also Sᵇ 304 si-la | ➢ | su-u-qu.

The term is like מַשְׁתָּחָא, Targ. 2 K. xviii, 17; Syr. ܡܫܬܚܐ; which means expansio, extensio; the *Heth* of that term, however, is soft, as appears from the Arabic.

2. *isînu:* theplur. *isînâti* occurs, Phillipps 3, 7. I identify this term with the Targumic אישון, tempus; בְּאִשּׁוּנָהּ, "at its (proper) time," Tg. Jer. Gen. xxviii, 10; אשוני, Deut. xxxi, 10 (of a yearly festival). The term is thus = מוֹעֵד.

3. *qârê:* קירות, Lev. i, 15; v, 9 of the *walls* or *sides* of the altar; Jer. iv, 19, the *walls* of the heart. Sarg. Cyl. 37 has also plur. *qârâtu.* 2 R. 62, 75 g. h.

4. *zarâtu* means "tent;" 1 R. 7 J. (inscr. over tent of Sanherib: zaratu ša Sinaḫîrib šar mâti Aššur.) The R. is *zarâ* = זרה, "to spread out."

6. *tîrî* = תּוֹרִים, Cant. i, 10 sq. Or perhaps, "figures;" R. תאר.

8. *e sigiśśe* = bît niqî; Sᵇ 158. *Cf.* Flood 3, 50; and Syr. ܥܐܢܐ agnus, ovis; Acts viii, 32; Joh. xxi, 17.

akîtu: Phillipps 3, 8, akîsunu rabîti. R. perhaps *akâ* = Eth. ፀገየ: whence ፀገይ: "cessation;" *cf.* ܫܟܚ quievit, substitit vir. or ركا in 5 and 8, "to recline."

9. ŠILIG = šagaburu, Sᵇ 268. The latter word is spelt šagapiru, and equated with *ebilu*ᵐ, 2 R. 31, 62 e. *Šagaburat*, the fem., occurs 2 R. 57, 14 c (parallel with *belit*).

11. *kamâti:* Flood 3, 7. The R. seems to be *kamâ* = כמה, كمى "to cover," "shield."

13. *êrtê:* for *artê* (vowel assimilation); impf. I, 1 of *ritâ*, רתע, "to set up," "erect;" *cf.* ربط constrinxit nodum, II, 1, *urattî*, *urattâ*. Sarg. Sil. 34, St. 66.

14. E MAĠ = bitu çîrtu; NIN ḪARŠAGGA = bêlit šadî, "lady of the mountain" (= Beltis). DIMMER MAĠ (l. 16) is the same goddess: 2 R. 54, 2, 2 sq. EŠAPAKALAMASIMMA = *bît nâdin ḫaṭṭi mâti*, "house of the giver of the sceptre of the country."

18. LUĠ = sukkallu, "servant," "messenger," Sᵇ 77; Pi. 117; Bors. 2, 16, *ilu* Na-bi-uᵐ DU (var. ab-laᵐ) ki-i-niᵐ su-uk-ka-al-laᵐ çi-i-ri; 4 R. 14, 3, 1 sq.

19. *idinnam* = iddînaᵐ. GIŠ-ŠA-PA, ideogr. of *ḫaṭṭu*, "sceptre."

20. *dadmu:* reduplicated form of *admu: cf. admânu.* Sarg. Cyl. 22. Esarhaddon threw down at Zidon gi-mir da-ad-me-šu, "all its dwellings;" 1 R. 45, 1, 9 sq. The term also means "dwelling places," in the sense of "neighbourhoods," "districts;" and so here.

"To Sin that taketh away the snare of my welfare," *i.e.*, the snare set for it. But possibly here, and Cyl. 57, we ought to transcribe *saddu*, and comp. زاد auxit, زَادَهُ صَدُّهُ اللهُ خَيْرًا "God increased to him good fortune."

63. E- DIM- ANNA: ? house of the Prince of Heaven: 2 R. 49, 34, No. 2, Rev.

64. *igâru:* גֵּר, جِرَة "stone heap;" in Assyr. "wall," Tigl. 7, 99, igarâte-šu, of a temple; "side," *e.g.*, of a ship (= çilu, צֵלָע), 4 R. 51, 46 c., ina igari elippi, "on board a ship." Lotz compares حَجَرَة "side," "adjacent tract or quarter." *Limitu* or *limetu*, "border," boundary," "territory," 1 R. 39, 14.

65. See 2 R. 50, 24 *sqq.* a. b. *Imgurbel* = *dûr Šuannaki*, etc.

68. BADA-GAL-GAL: S[b] 351 ba-ad = du-u-ru, "wall," "stronghold." A blank line follows this one on the stone.

70. TIN- TIR- KI = "Place of the Seat of Life." TIN = balâṭu; TIR = šubtu, "seat." *Cf.* 2 R. 20, No. 3, 12/13. aššā-zu tintirkita aša numundadi = itti eqlika ba-bi-li[m] eqlu ul iššannan, "with thy field Babylon, no field may vie."

COLUMN V.

	ḫi-ri-it-su i-iḫ-ru-ma	*its moat had he dug, and*
	II ka-a-ri dannu-ti	*two strong embankments*
	in ku-up-ri u a-gur-ri	*with gypsum and burnt brick*
	ik-zu-ru ki-bi-ir-šu	*he constructed as its border;*
5	ka-a-ri a-ra-aḫ-ti	*the dikes of the Araḫtu*
	i-bu-šu-ma	*he had made, and*
	ma-ka-a-at a-gur-ri	*fences of brick*
	a-bar-ti Bu-ra-at-ti	*(on) the bank of Euphrates*
	u-ra-ak-ki-su-ma	*had constructed, and*
10	la u-ša-ak-li-lu	*had not finished*
	si-it-ta-a-ti	*the rest;*
	iš-tu DU-AZAG	*from Du-azag,*
	KI-NAM-TAR-TAR-RI-E-NE	*the place of them that determine destinies,*
	pa-ra-ak ši-ma-a-ti	*the shrine of the Fates,*
15	a-di a-a-i-bur-ša-bu-u[m]	*unto A-ibur-šabu[m],*
	su-li-e Bâbilî	*the causeway of Babylon,*
	mi-iḫ-ra-at bâb Belti	*before the Gate of Beltis,*
	in ŠIB-NA-KU-MI-NA TUR-DA	*with strong blue tiles,*

e-is-ni-iq-ma	*I connected (it), and*
u-ba-an-na-a	*I beautified*
ta-al-la-ak-ti	*the road*
55 *ilu* Ištar sa-ki-pa-at	*of Ištar, that hurleth down*
te-e-bi-ša	*them that scorn her.*
ša Im-gur *ilu* Bel	*Of Imgurbel*
u Ni-mi-it-ti *ilu* Bel	*and Nimittibel*
abulli ki-la-at-ta-an	*the portals round about—*
60 i-na ta-am-li-e	*through the raising*
su-li-e Bâ-bi-lî	*of the causeway of Babylon*
iš-ta-ap-pi-la	*low had become*
ni-ri-ba-ši-in	*their entrances:*
abulli ši-na-a-ti	*those portals*
65 at-ki-e-ma	*I raised, and*

NOTES TO COLUMN V.

1. *ḫirîtsu iḫrû*; ḫirû, חרא; *cf.* خرع parallel "to slit," "split." Inf. I, 1 Sarg. Cyl. 46, 55, *ḫirê.*

2. DA- LUM, ideogr. = *dannu.* Dûru dannu, 9, 19 = dûru DA- LUM, 6, 28, 33. The ideogr. occurs in the inscr. of Hammuragaš.

4. *iqçuru:* Impf. I. 1 of *qaçâru*, "to join," "put together," "collect," Sarg. Sil. 39; Tigl. 7, 10. *Cf.* قصر arx, palatium; ቅጽር : ቀጸረ : sepsit; ቀጸረ : constrinxit.

kibru, "bank" "shore;" R. *kabâru*, "to be great," "long," כבר (Haupt).

7. *maqâtu: cf.* مقوة custodia, from مقا custodivit; or وقى servavit, custodivit (2) reparavit rem, bene instruxit. (So *malaku* from ולך.) The *αἰμασίη* of Hdt. 1, 180 is intended; *cf.* Diod. 2, 8, 20.

8. *rakâsu* = רָכַס "to bind," Ex. xxviii, 28; in Assyr. "to bind together" (with cement), "to build." Perhaps the idea is rather that of "heaping up," "raising;" *cf.* רכסים, "hills," Is. xl, 4. Sanherib says: ḫal-çû (meš) eli-šu u-rak-kis, "siege works against him I threw up."

9. *abartu* = אֶבְרָא "wing," in sense of "side;" or more prob. = *āpartu*, *i.e.*, *appartu*, "marsh," אֶפְרָא. *Cf.* the plur. in the expression *nâr* agammê u apparâte, "pools and marshes." But? *abâru*, "to be strong;" *cf. kibru*, l. 4.

11. *sittâti:* pl. of *sitêtu*, Tigl. 1, 85. *cf. sittu*, Sarg. Cyl. 20; abstr. *sittûte*, Sarg. Botta 145, I *ad fin.* Heb. שִׁתּוֹת "ends," "extremities," Arab است, ستة, ستة, ستة, "rump," "behind."

50	aš-ta-ap-pa-ak-šu-nu-tim-ma	*I embanked them, and*
	ka-a-ri a-gu-ur-ri	*walls of kiln-brick*
	uš-ta-as-ḫi-ir-šu-nu-ti^{m}	*I threw around them.*
	ma-aç-çar-ti na-ak-li-iš	*The defences skilfully*
	u-da-an-ni-in-ma	*did I strengthen, and*
55	âl mâti Bâbilî	*the capital Babylon*
	a-na ni-çir-ti aš-ku-un	*for defence I fitted.*
	Ṭa-a-bi-su-bu-ur-šu	*Tâbisuburšu,*
	dûr Bar-zi-pa	*the wall of Borsippa,*
	e-eš-ši-iš e-pu-uš	*anew I made.*
60	ḫi-ri-it-su aḫ-ri-e-ma	*Its moat I dug, and*
	i-na ku-up-ri u a-gur-ri	*with gypsum and brick*
	aq-zu-ur ki-bi-ir-ša	*I fenced its bank.*
	ilu Nabiu^{m}-ku-du-ur-ri-u-çu-ur	*Nebuchadrezzar,*

NOTES TO COLUMN VI.

1. *išdu:* אֻשְׁדָּ, Num. xxi, 15, "bottom," "ground," "foundation."

3. *ušaršid:* Impf. III, 1 of *rašâdu;* "to make fast and firm," *e.g.*, ušaršidu kussu-šu, "they established his throne." Tigl. 8, 8, 38; Sarg. Cyl. 65; 4 R. 18, No. 2 Rev. 35: išdi kussi šarrutišu ṭabiš šuršidi, "the foundation of the throne of his kingdom well do thou secure!"

5. *çiri eszûti:* ideogr. ÇIR-RUŠ: see Pi. 210 for the second sign. Besides the bull-colossi, huge serpents were set up at the gates of Babylonian temples and palaces, and also at the city gates, as appears from Phillipps, 1, 44 sq. See also Nerigl. 1, 21 sqq.; 2 R. 19, 15 b (Del. PD. 14, 6); Neb. Bab. 2, 8 sq.

10. *ušatriç:* Chald. תרץ, "to make or set straight or level." Sarg. Cyl. 6; St. 56, 64.

12. *taḫlubtu:* "covering," from ḫalâbu, "to cover." Sarg. Cyl. 7; whence *taḫlûbu*, "roof," Sil. 39.

13. *aškuppu:* the third sign on the stone, and in the O.B. text, is *te*, a scribe's error for *up: cf.* 8, 7. Tg. אִיסְקוּפָּא, pl. Pr. viii, 34. אִסְקוּפּוֹתִי, "threshold." *nukušu:* loan-word from Sum. NU = lâ, "not," KUŠA, "resting:" see note on 1, 11. Syn. of *nîr dalti*, "yoke of the door," and *murim dalti*, "upholder of the door:" 2 R. 23, 40 sq. c.d.

14. *ema:* this prep. recurs, 8. 8; 9, 16. R. עמה = עמם.

15. *ertitti:* impf II, 2 of *ritû:* see 4, 13.

16. *eqdu:* Tigl. 6, 77 ina libbi'a iq-di, "in my stout heart (courage)." *Cf.* عقد, "to *knot* a cord," "tie it firmly, fast, or strongly;" of liquids, "to thicken," "become hard." عقد, "strong," of a camel. The idea of *twisting* and *knotting* denotes *strength*, *firmness*, in other terms, *e.g.*, חול and قوة.

50. *aštappak:* Ifteal (I, 2) pres. of *šapâku.*

53. *maççartu:* R. *naçâru*, "to defend," "protect." Fl. "das Bollwerk." *Cf. niçirtu*, in l. 56, where it seems to mean "fortress." Flood, 1, 9, *amat niçirtî* = "tale of my protection." Elsewhere the term means "treasure" (= what is guarded).

57. *Ṭâbi-suburšu* (="Fair is its beauty," supru, שׁוּפְרָא), was the name of the outer wall of Borsippa.

59. *eššiš:* eššu, "new," eššûtu, "newness," also occur. R. *adâšu* = חדש (Tigl. 8, 55, luddiš, "may he renew!").

COLUMN VII.

šar Bâbilî	*king of Babylon,*
ša *ilu* Marduk bêlu rabû	*whom Merodach, the great Lord,*
a-na dam-ga-a-ti âli-šu	*for the weal of his city*
Bâbilî ib-bu-šu a-na-ku-ma	*Babylon called, am I.*
5 E-ŠAG-ILLA u (E)-ZI-DA	*Esagilla and Ezida*
ki-ma ša-ru-ru *ilu* šam-(šu) u-še-bi	*like the brilliance of the sun I made shine.*
eš-ri-e-ti ilâni rabûti	*The temples of the great gods*
tam-mi-iš u-na-am-mi-ir	*like day I made bright.*
pa-na-ma ul-tu u-um ul-lu-ti	*Formerly, from days of yore,*
10 a-di pa-li-e	*to the reign*
ilu Nabiu^{m}-pal-u-çu-ur šar TIN-TIR-KI	*of Nabopalassar, king of Babylon,*
a-bi a-li-[di]-ia	*the father that begot me,*
šar rani ma-du-ti a-lik maḫ-ri-ia	*the many kings my predecessors,*
ša i-lu a-na šar-ru —ti^{m}	*whom the god to sovereignty*
15 iz-ku-ru zi-ki-ir-šu-un	*summoned by their name,*
i-na alâni ni-iš i-ni-šu-nu	*in their favourite cities,*
a-ša-ar iš-ta-a-mu	*in a place they determined on,*
ekallâte i-te-ib-bu-šu	*palaces they built themselves,*
ir-mu-u šu-ba-at-su-un	*they set up their abode.*
20 bu-ša-šu-nu^{m} i-na ki-ir-bi	*Their wealth within*
u-na-ak-ki-mu	*they heaped up;*
u-ga-ri-nu ma-ak-ku-ur-šu-un	*they piled their substance.*
i-na i-si-ni^{m} ZAG-MU-KU	*On the feast of Zagmuku,*
ta-bi-e *ilu* bel ilâni *ilu* Marduk	*the merrymaking of the lord of the gods, Merodach,*

at-ki-e-ma	*I set up, and*
te-me-en-ša at-te-e-ma	*its substructure I demolished, and*
60 šu-pu-ul me-e ak-šu-ud	*the bottom of the water I reached;*
mi-ih-ra-at me-e i-ši-id-sa	*over against the water its foundation*
u-ša-ar-ši-id-ma	*I firmly laid, and*
i-na ku-up-ri u a-gur-ri	*with gypsum and brick*

NOTES TO COLUMN VII.

4. *ibbušu:* = inbû-šu, from *nabû*, "to call," "name," "speak;" נבא. The middle sign *bu* is defaced on the stone by a hole which has caused the disappearance of the E of Ezidda in line 5, and almost that of the final character of DINGIR UT [šu?] in l. 6. In l. 7 the rough space between DINGIR and GAL-GAL was left vacant by the scribe as elsewhere. Old Bab. has *lu*, an error for *ku*.

6. *šarûru: see* note on 2, 53. *ušebi*=*ušêpi*, impf. III, 1 of *apû*=יפע, הוֹפִיעַ.

9. *pana:* "aforetime," לְפָנִים. With emphasizing enclitic *ma*.

12. *âlidi:* A slight trace of *di* is left on the stone, although the published copy omits it altogether.

13. *mādûti* = ma'dûti, pl. of ma'du, multus (מְאֹד). *maḫri:* the sign *maḫ* is partly defaced on the stone.

15. *izkuru:* so the stone, quite plainly. The *er* of 1 R. (*see* ER-ER in next line) is a "Schreibfehler," not of the Babylonian scribe, but of his modern copyists.

16. *âlâni*, pl. of *âlu*, city;" S[b] 261. URU | a-lu[m]. Written URU-URU. *Cf.* Ar. آل.

niš êni-šunu: lit. "the lifting up of their eye," *i.e.*, whom they regard, on whom their eye is set. The gods look *away from* those whom they dislike; and look *upon* the objects of their favour.

17. *ašar:* constr. before Relat. clause. *ištâmu*: pres. I 2, of *šâmu*, "to fix," "settle," שִׂים.

18. *êtebbušu:* pres. I 2, of *êpišu*, "to make" (Samarit. עפם, tetigit, tractavit, Gen. iv, 31).

19. *irmû:* Dan. vii, 9, כרסון רמיו, "thrones were *set up*." *Ramû* is also "to inhabit."

20. *bušû:* Habe, Tigl. 1, 83; 93; Flood, 2, 39.

21. *unakkimu:* impf. II, 1 of *nakâmu;* Tigl. 8, 68.

22. *ugarinu:* = **uqarrinu*, impf. II, 1 of *qarânu*, syn. of the common term *nakâmu*, "to heap up;" Tigl. 2, 22; 3, 54; 4, 19; quruntu, qurunâte, "heap," "pile," of corpses. *Cf.* قرن, junxit unam rem alteri; قرن, *pl.* قِرَان, قُرُون, parvus mons; Isa. v. 1, קרן. *Makkuru:* R. מכר; *cf. namkurru*, Tigl. 3, 3, 10. Heb. מָכַר.

COLUMN VIII.

u-za-ak-ki-ir-ša	*I reared it high*
ḫu-ur-sa-ni-iš	*as the wooded hills.*
içu erini dannûti a-na zu-lu-li-šu	*Stout cedars for the roofing of it*
u-ša-at-ri-iç	*I laid on.*
5 dalâti *içu* erini	*Doors of cedar*
ta-aḫ-lu-up-ti siparri	(*with*) *a plating of copper,*
aš-ku-up-pi u nu-ku-še-e	*lintels and hinges*
pi-ti-iq êri e-ma bâbê-šu	*of bronze-work, around its gates*
e-ir-te-it-ti	*I set up.*
10 kaspa ḫuraça ni-si-ik abni	*Silver, gold, precious stones,*
mi-im-ma šu-um-šu šu-ku-ru	*everything whose name is prized,*
šu-un-ṭu-lu	*is lifted up* (*or, regarded*)*;*
bu-ša-a ma-ak-ku-ru	*substance, wealth,*
si-ma-at ta-na-da-a-tu^{m}	*tokens of magnificence,*
15 u-ga-ri-in ki-ri-ib-šu	*I heaped up within it;*
gu-ur-du ta-aš-ri-iḫ-tu^{m}	*strength, might,*
ni-çir-ti šar-ru-ti	*royal treasure,*
u-na-ak-ki-im qir-bu-uš-šu	*I hoarded within it.*
aš-šum ni-me-du šar-ru-ti-ia	*For the throne of my royalty*
20 i-na âli ša-nim-ma	*in another city,*
la i-ra-am-mu libbu	*which* (*my*) *heart loveth not;*
i-na ka-al da-ad-mi	*in no dwellingplaces*
ul ab-na-a ad-ma-nu be-lu-ti	*built I an abode of lordship:*
ma-ak-ku-ru si-ma-at šar-ru-ti	*riches, insignia of royalty,*
25 ul aš-ta-ak-ka-an	*I place not*
ki-ir-bi ma-ti-ta-an	*up and down the country.*
i-na Bâbilî	*In Babylon,*
ku-um-mu mu-ša-bi-ia	*the mansion of my abode,*
a-na si-ma-at šar-ru-ti-ia	(*the insignia of my royalty*
30 la šu-um-ça	*not to let man find;*)
aš-šum bu-lu-uḫ-ti *ilu* Marduk beli-ia	*for that the fear of Merodach my lord*
ba-šu-u li-ib-bu-u-a	*was within me;—*
i-na Bâbilî	*in Babylon,*
âl ni-çi-ir-ti-šu	*his fenced city,*
35 a-na šu-un-ṭu-la^{m}	*to lift up*
šu-ba-at šar-ru-ti-ia	*the seat of my royalty;*
su-uk-šu la e-ni^{m}	*his street I lowered not,*

14. UB = ta-na-ad-tu^{m}, 2 R. 35, No. 2 (syn. te-il-tu^{m}, nu'udu).

16. *qurdu:* Kraft, Tigl. 8, 39. *tašriḫtu*^{m}, not "Glanz" (Fl.); *šarâḫu* is "to be strong:" see *muštarḫu*, 9, 48, the ptcp. II, 2 (2 R. 48, 46/47 e f).

19. *nimedu:* a syn. of *parakku*, 2 R. 33, 67/70 ab., and apparently also of šubtu, "seat," and iprâtu, "ground," *ib.* 68, 69. Does it mean "pedestal" or "platform," "daïs?" or "exaltation?" *kussu nimedi* is a common phrase; Sanh. 3, 36; 2 R. 23, 4 a.b. (kussu = šubtu; *ibid.*, 71 c.d.).

20. *šânî-ma: šânû šânî*, "second;" *šina*, "two," 2 R. 18, 40 *b*, *ilu* Ninkigal al-ti, (= aššati) *ilu* Ninazu panišu ana ašri ša-nim-ma likun! "may N. consort of N. set his face toward another place!"

25. *aštakkan:* pres. I, 2 of *šakânu*.

26. Fl. "da und dort in den Ländern." For the form *mâtîtân*, see Abp. 138, 83. A distributive adv. = mâtâti mâtâti. *Cf. tân* added to numerals = "in bulk," "in number."

30. This and the preceding line express a purpose, parallel to 35, 36.

31, 32 are a parenthesis, necessitating the repetition of 27 (33 sq.) *šumçû:* infin. III, 1 of *maçû*, מצא; Tigl. 1, 12, *mušimçû mal libbi* "(Nineb), that causeth to find whatever the heart desires." The King required a castle, "not to let (the robber's hand) find his royal treasures." "To find" is to obtain, get possession of . . . 2 Sam. xx, 6. Is. x, 14: ותמצא כקן ידי לחיל העמים (Fl., "das seines Gleichen nicht finden lässt (?)"). We might also comp. مَضَى abiit, præteriit.

37. *sûku:* "street," שׁוּק. *Ênî:* impf. I, 1 of *ênû* = عَنَا ענה. See 4 R. 2, 5, 53: su-ruq da-la-ḫi ina su-ki it-ta-na-za-zu šu-nu, "an outpouring of terror" (*cf.* סְרַק and דְּלוּחָא; *e.g.*, ד'דמזיקי "dread of demons"), "in the street they take their stand!" (Not, "um die Wege zu verwüsten"). Sum. e-sir-ṛa lu-lu-a sil-a du-ba-meš.

38. *uniš:* Impf. II, 1 of *nâšu* = ناش, or نأش vi cepit. Qr. perhaps = נוס, "I disturbed not;" or *uniš* = *unniš*, impf. II, 1 of *anâšu*, "to be weak," of buildings, "dilapidated:" "I pulled not down" (Fl. "riss nicht nieder").

39. *ezkir: i.e., azqir*, "I raised;" or perhaps azkir = زَكَر implevit. Fl. "verschloss."

40, 41. Fl. "vermag ich nicht zu erklären." The term *ratšiš*, *radšiš*, or *raṭšiš* is difficult. The above translation supposes the R. رسا; *radšiš* might mean "in a proper way," being formed by transposition from רשד رشد, "to take the right way, course or direction;" while *raṭšiš* might perhaps signify "like one forsaken," רָטִישׁ. The general sense is that N. did not unlawfully appropriate a site for his palace; but was at the pains to find a lawful one.

45. Flemming thinks that the 490 cubits are the width of the space between the two great walls, Imgurbel and Nimittibel; and that the two *kâri* of v. 49 are those of the moat of Imgurbel (5, 28).

	ki-ma ša-di-i^{m}	*like a mountain*
	u-ul-la-a ri-e-ša-a-ša	*I raised its head.*
	bîta ša-a-ti a-na tab-ra-a-ti	*That house for gazings*
30	u-še-pi-iš-ma	*I caused to be made, and,*
	a-na da-ga-lu kiššat ni-ši	*for the beholding of the multitude of the people,*
	lu-li-e uš-ma-al-la^{m}	*with an abundance (of objects) I had (it) filled.*
	bal-ti uz-zu bu-luḫ-ti	*The awe of power, the dread*
	me-lam-me šar-ru-ti	*of the splendour of sovereignty,*
35	i-ta-ti-šu sa-aḫ-ra-a-ma	*its sides begird, and*
	ra-ag-gu la i-ša-ra	*the bad unrighteous man*
	ul i-ba-' ki-ri-ib-šu	*cometh not within it.*
	ša li-im-nu la-ba-ne pa-ni^{m}	*To daunt the enemy,*
	i-ta-a-ti dûr Bâbilî	*I caused the sides of the wall of Babylon*
40	ga-an ta-ḫa-zi-šu	*to keep far off*
	u-ša-as-si-ma	*his battle-shaft, and*
	âl irçiti Bâbilî	*the capital of the country, Babylon,*
	u-da-an-ni-in	*I made strong*
	ḫu-ur-sa-ni-iš	*as the wooded hills.*
45	a-na *ilu* Marduk be-ili-ia	*To Merodach, my lord,*
	ut-ni-en-ma ga-ti aš-ši	*I made supplication, and lifted up my hand:*
	ilu Marduk bêlu ŠI-GAL ilâni	*"Merodach, lord, gracious one of the gods,*
	ru-bu-u mu-uš-ta-ar-ḫa	*mighty prince!*
	at-ta ta-ab-na-an-ni-ma	*Thou it was that createdst me, and*
50	šar-ru-ti kiššat ni-ši	*with the sovereignty of the multitude of the people*
	ta-ki-pa-an-ni	*didst invest me.*
	ki-ma na-ap-ša-ti a-ga-ar-ti	*Like dear life*
	a-ra-mu e-la a-la-an-ka	*I love the exaltation of thy cities.*
	e-li âli-ka Bâbilî	*Besides thy city of Babylon*
55	i-na ka-la da-ad-mi	*among all the dwelling-places*
	ul u-ša-pa âl irçiti	*I created not a capital.*
	ki-ma ša a-ra-am-ma	*Like as I love*
	bu-lu-uḫ-ti i-lu-ti-ka	*the fear of thy godhead,*
	aš-te-ni-'-u be-lu-ut-ka	*(and) seek unto thy lordship;*

	ki-ma ša-di-i^{m}	*like a mountain*
	u-ul-la-a ri-e-ša-a-ša	*I raised its head.*
	bîta ša-a-ti a-na tab-ra-a-ti	*That house for gazings*
30	u-še-pi-iš-ma	*I caused to be made, and,*
	a-na da-ga-lu kiššat ni-ši	*for the beholding of the multitude of the people,*
	lu-li-e uš-ma-al-la^{m}	*with an abundance (of objects) I had (it) filled.*
	bal-ti uz-zu bu-luḫ-ti	*The awe of power, the dread*
	me-lam-me šar-ru-ti	*of the splendour of sovereignty,*
35	i-ta-ti-šu sa-aḫ-ra-a-ma	*its sides begird, and*
	ra-ag-gu la i-ša-ra	*the bad unrighteous man*
	ul i-ba-' ki-ri-ib-šu	*cometh not within it.*
	ša li-im-nu la-ba-ne pa-ni^{m}	*To daunt the enemy,*
	i-ta-a-ti dûr Bâbilî	*I caused the sides of the wall of Babylon*
40	ga-an ta-ḫa-zi-šu	*to keep far off*
	u-ša-as-si-ma	*his battle-shaft, and*
	âl irçiti Bâbilî	*the capital of the country, Babylon,*
	u-da-an-ni-in	*I made strong*
	ḫu-ur-sa-ni-iš	*as the wooded hills.*
45	a-na *ilu* Marduk be-ili-ia	*To Merodach, my lord,*
	ut-ni-en-ma ga-ti aš-ši	*I made supplication, and lifted up my hand:*
	ilu Marduk bêlu ŠI-GAL ilâni	"*Merodach, lord, gracious one of the gods,*
	ru-bu-u mu-uš-ta-ar-ḫa	*mighty prince!*
	at-ta ta-ab-na-an-ni-ma	*Thou it was that createdst me, and*
50	šar-ru-ti kiššat ni-ši	*with the sovereignty of the multitude of the people*
	ta-ki-pa-an-ni	*didst invest me.*
	ki-ma na-ap-ša-ti a-ga-ar-ti	*Like dear life*
	a-ra-mu e-la a-la-an-ka	*I love the exaltation of thy cities.*
	e-li âli-ka Bâbilî	*Besides thy city of Babylon*
55	i-na ka-la da-ad-mi	*among all the dwelling-places*
	ul u-ša-pa âl irçiti	*I created not a capital.*
	ki-ma ša a-ra-am-ma	*Like as I love*
	bu-lu-uḫ-ti i-lu-ti-ka	*the fear of thy godhead,*
	aš-te-ni-'-u be-lu-ut-ka	*(and) seek unto thy lordship;*

COLUMN X.

itti bi-tu-uk-ka	*With thine house,*
ri-mi-nu-u *ilu* Marduk	*O merciful one, Merodach,*
bît e-bu-šu	*may the house I have made*
ga-du ul-lu li-bu-ur-ma	*to eternity endure! and*
5 la-la-a-ša lu-uš-bi-im	*with the fulness thereof may I be satisfied, and*
i-na ki-ir-bi-ša	*in the midst thereof*
ši-bu-ti lu-uk-šu-ud	*hoar age may I reach!*
lu-uš-ba-a li-it-tu-ti	*May I be satisfied with children!*
ša šarrani kib-ra-a-ti	*Of the kings of the countries*
10 ša ka-la te-ni-še-e-ti	*of all mankind*
bi-la-at-su-nu ka-bi-it-ti	*their heavy tribute*
lu-um-ḫu-ur ki-ir-bu-uš-ša	*may I receive within it!*
iš-tu išid šamê a-di elat šamê	*From the foundation of heaven to the zenith,*
e-ma *ilu* šamši a-zu-u	*(and) by the rising sun,*
15 a-a i-ši na-ki-ri	*may I have no enemies,*
mu-gal-li-ti a-a ar-ši	*foeman may I have none!*
li-bu-u-a i-na ki-ir-bi-ša	*My posterity within it*
a-na da-er-a-ti	*for evermore*
ça-al-ma-at ga-ga-da li-bi-e-lu	*over men may they rule!"*

NOTES TO COLUMN X.

1. Or ki-bi-tu-uk-ka, "(according to) thy command." *Qibîtu* from R. *qibû*, קבא, "to say," "tell," "bd." Sarg. Cyl. 63, 75.

2. *rîmînû:* "loving," "merciful;" R. *râmu*=רחם: Comp. رَحْمَان.

4. *gadu:=adî;* "unto," "with," "together with:" Abp. 3, 131; 4, 97, etc. *lîbur* = *lu* + *ibur:* precative of *êbêru*, עבר, like *lipuš*. We should have expected *libir;* but the special sense, "may it pass on, or forward!" may have determined the variation in form. (The Heb. עבר means not only to pass *over*, but to pass *through*, *by*, *away*, *on*, *forward;* and the Bab. term may well have been used as freely.) 2 R. 4, 726, gives a verb *abâru* as syn. of *nasû*, "to lift," and *sâqû*, "lofty" (l. 722 and 727). This would give the sense, "may it be exalted," "may it tower on high!" Or is *abâru*, "to be strong"? 5, 9, *supr.*

5. *lušbîm:* precative I, 1 of *sêbû* = שָׂבַע (2 R. 24, 54 ab. Sum. EŠŠÂ, syn. of *barû*, "to be fat," בָּרִיא, and *lêmu*. (Is this last the R. of *lîmu*, qs. pinguis, gravis, magnas?)

7. *sîbûtu:* obviously שֵׂיבָה "hoar hair," "age." *Cf.* šibu, "grandfather," šîbtu, "grandmother; Syr. ܫܝܒܐ senex; Eth. ሰየበ: canuit; ሲበት: canities, Arab. شَابَ, شَيْب, مَشِيب, *id.*, *id.*

AN INSCRIBED FRAGMENT OF WOOD FROM THEBES.

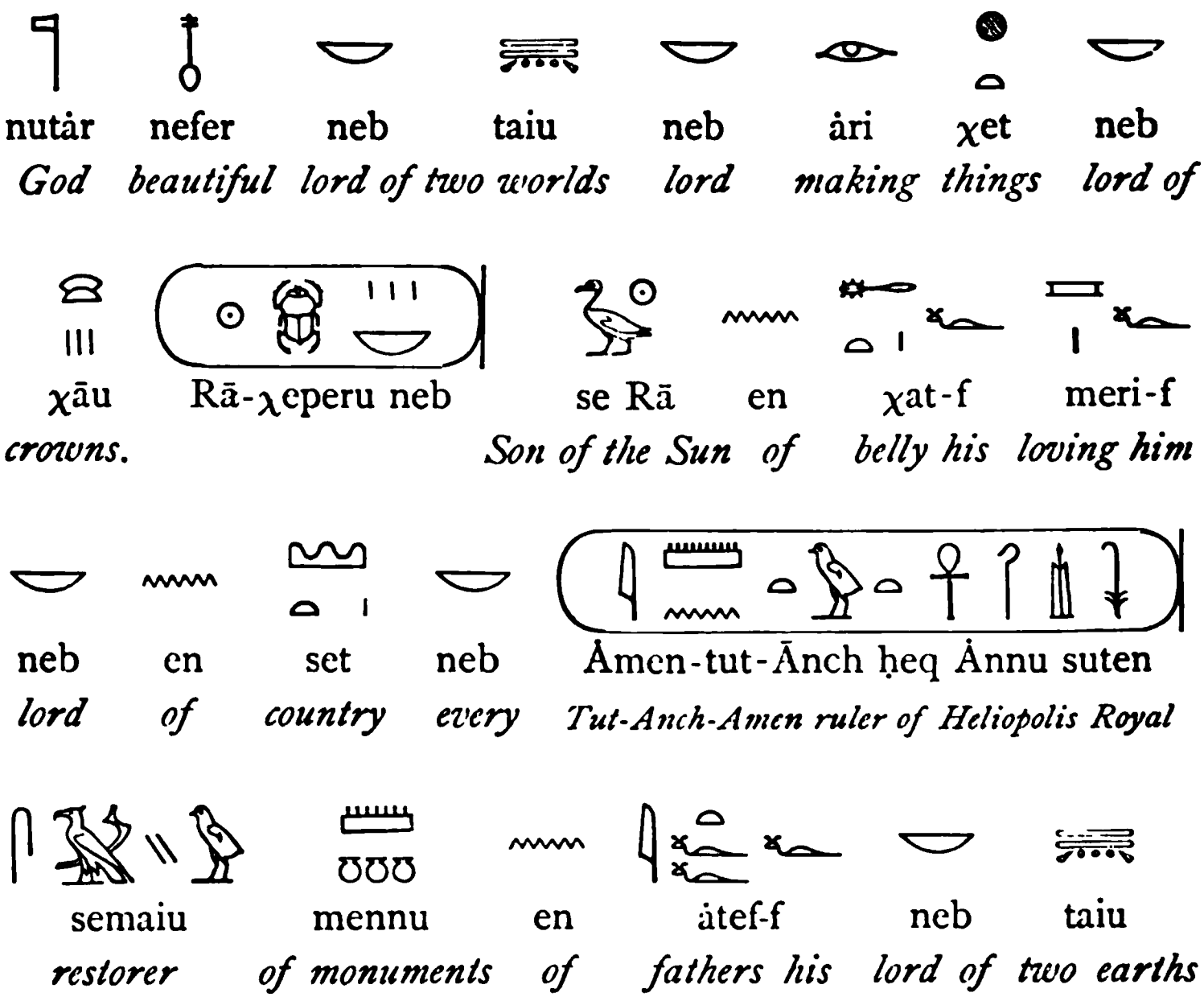
29, WEYMOUTH STREET,
12th November, 1887.

DEAR MR. RYLANDS,

During last winter Mr. Greville Chester obtained whilst he was in the neighbourhood of Thebes a flat piece of hard wood, ten-and-a-half inches in length by one inch in width, bearing upon its sides an inscription. It has now come into my possession, so I send you this note of it, as it is worth placing upon record.

What it originally belonged to is somewhat perplexing: it may have served for a pedestal for a figure, there being a small plughole at one extremity, but as it is so narrow one can hardly assert it positively; or it may have been a part of some piece of furniture. At any rate it bears upon each of its sides a line of hieroglyphics very carefully cut in the best style of workmanship of the XVIII Dynasty, recording the names of Thothmes IV and Tut-ānch-Amen, the son-in-law of Chut-en-Aten.

I am, yours sincerely,
F. G. HILTON PRICE.



From Lady Tite:—Vanjel Jesu Christacho. S. Matheus Pustokim XIII. 1–35. Mangalore. 1872.

From Lady Tite:—Specimens of South Indian Dialects. By A. C. Burnell, Esq. No. 3, Kodagu (Coorg). Mangalore. 1873. 40 Copies printed.

By A. C. Burnell. Only 30 copies printed. No. 1 of the Specimens of South Indian Dialects.

——————— An Account of a Manuscript Hebrew Roll of the Pentateuch. London. 1863. 50 Copies printed.

——————— Notes on the Discoveries at Budrum in 1856. By Sir William Tite, M.P., F.R.S., F.S.A. Privately printed. London. 1858.

——————— On some Pahlavī Inscriptions in South India. By A. C. Burnell, &c. Mangalore. 1873. 4to.

From the Author:—Handbücher der Alten Geschichte I. Babylonisch-Assyrische Geschichte. Von C. P. Tiele. II Teil. Gotha. 1886. 8vo.

The following were submitted for election, having been nominated on December 6th, 1887, and elected:—

Dr. M. Gaster, 19, Brondesbury Villas, Kilburn, N.W.
Edward C. Malan, The School House, Sherburne.
Arthur Cayley Headlam, Fellow of All Souls' College, Oxford.

The following were nominated for election at the next Meeting on 7th February, 1888:—

Miss E. M. Harris, 9, Queen's Square, W.C.
Rev. John West, M.A., The Manse, Antrim, Ireland.

The following were elected Honorary Members of the Society:—

Dr. James Darmesteter, Paris.
M. E. Guimet, Lyon.
M. Louis de Clercq, Paris.

Notwithstanding the increased size of this portion of the Society's Publications, which has been kept up during the four or five last sessions, the Council have been able to issue during the past year the first part of Vol. IX of the *Transactions*. It is to be hoped that the amount of material printed will still further increase year by year—very much is still at hand waiting publication. I would therefore urge upon the present Members the desirability of increasing the funds in the hands of the Council, and thereby not only adding much to the usefulness of the Society, but adding much also to the quantity of new matter published, which would necessarily be issued to them as individual Members.

The various papers read having been as above mentioned distributed between the *Transactions* and *Proceedings*, it may be well in the enumeration of them to class together these two publications, stating as in former Reports the place of their publication.

Two parts of the Memoir of our late President have appeared in Vol. IX, Pt. 1, of the *Trans*. The first, by E. A. Wallis Budge, not only includes a biographical notice, but contains the most complete bibliography of the many and varied writings of Dr. Birch that has yet been printed. A portrait is added from a negative taken by H. T. Thorne, of Bath, who kindly placed it at the disposal of the Council. Professor Douglas has added a few remarks on Dr. Birch's Chinese labours, forming Part III of the Memoir, and I am happy to be able to state that Part II, which has been kindly undertaken by our present President, P. le Page Renouf, and which will include a detailed account of the Hieroglyphic labours of Dr. Birch, is in a forward state, and will ere long be issued to the Members.

To F. G. Hilton Price, F.S.A., the Society was indebted for a very carefully executed account of the Antiquities from Bubastis, in his own valuable collection (*Trans*. IX, 1), as well as the description of an inscribed fragment of wood from Thebes, of the XVIIIth Dynasty, which is printed in the December *Proceedings*.

To follow the Egyptian subjects in their order of publication, Professeur E. Lefébure (*Trans*. IX, 1) discusses the names of Adam and Cham, in a paper read in March, 1886.

E. A. Wallis Budge in the February *Proceedings* gave a short account of the Tombs of Mechu, Ben, and Se Renpu, discovered by Major-General Sir F. Grenfell; of which the full and most interesting description, by the same writer, with a series of Plates was issued, as well as an account of other excavations made in 1885 and 1886, in the *Proceedings* for November.

To the President the Society has been indebted for a number of very valuable communications, which have appeared in various numbers of the *Proceedings*. They are as follows:—The name of the Egyptian god Seb, with a Plate illustrative of the Hieratic form of the Goose,

MS. in the possession of Lord Zouche by E. A. Wallis Budge. The same writer (June) communicated an account of an interesting text from a sepulchral stele in the British Museum—as well as another text of a Fragment of the Coptic Version of Saint Ephraim's Discourse on the Transfiguration of our Lord (June).

The letter from Dr. Max Müller which appears to decide the question as to the supposed mention of the name of Judah in the list of Shoshenq (December), has already been referred to.

Dr. W. Pleyte (November), in an interesting paper, describes and translates a manuscript recording an Oracle of Amon, which was followed by a communication from Professor E. Revillout, citing similar instances of Nubian Oracles.

As dealing with subjects connected with the laws and manners of both Egypt and Assyria, the numerous valuable communications for which the Society has been indebted to Professor Eugène Revillout and his brother Dr. Revillout, I have reserved for this place, as being most fitting. In May these two scholars favoured us with two papers: Contrats de Mariage et d'adoption dans l'Égypte et dans la Chaldée, and L'Antichrèse non imobilière dans l'Égypte et dans la Chaldée. The same subject was continued (June) in a paper entitled, Antichrèse in Solutum; Les dépôts et les Confiements en Droit Égyptien et en Droit Babylonien, with other papers mentioned elsewhere, as well as others in course of being printed.

The somewhat neglected and very difficult subject of Assyrian Letters has been taken up by S. Alden Smith, two parts of which have appeared (June and November), with translations, and the full texts in fifteen plates. I am happy to be able to report that this Assyriologist has kindly consented to continue the series from time to time.

In the December *Proceedings* the Rev. C. J. Ball has, in a long and valuable paper, given the transcription and a new translation of the whole of the Inscription of Nebuchadnezzar preserved at the India House. The transliteration here given has been carefully compared several times by him with the original stones; and on examining the numerous philological notes with the text, it will be found that many new facts have been brought to light. It must be a subject of congratulation that Mr. Ball has undertaken this laborious task for the Society.

In a short communication (March) Robert Brown, Jr., F.S.A., discusses the Euphratean Name of the Constellation *Ursa Major;* Dr. Bezold, on the god Addu or Daddu (June); and in a series of six plates E. A. Wallis Budge gives in the December *Proceedings* the whole of the remaining text of the Fourth Tablet of the Creation Series, upon which he read a Paper in November, 1883.

A Paper by Professor E. and Dr. V. Revillout, recording a new royal Persian name, will be found in the June *Proceedings*, and to the same

In the June *Proceedings* I had the pleasure of placing the Members in possession of two Plates of my sketches of the whole of the inscribed characters on the inscribed Lion from Merash, now in the Museum at Constantinople, for a cast of which, as well as those from the Hamath Stones, the Society was indebted to the kindness of F. D. Mocatta.

The Library still continues to increase in value and usefulness, and it has been a subject for sincere gratification to be able to announce each month the many valuable donations from the authors and friends. A number of books have, as funds would allow, been purchased by the Council. It must be remembered, however, that the amount available for this purpose, as has been already pointed out, is necessarily small, and many works required by students are still absent, and many subjects very far from complete in their series. It is therefore to be hoped that Members will still continue to assist in placing such works as may be required within the reach of those who may have few other opportunities of using them.

The Society exchanges publications with a large number of kindred Societies, which will in future be announced at the end of the session.

The Audited Balance Sheet annexed shows that the funds available for the year 1887 have been £776 18*s.* 5*d.*, and the expenditure in the like period £703 2*s.* 11*d.* The balance carried forward to the current year 1888 is £73 15*s.* 6*d.*

A vote of thanks to the President for his valuable services to the Society was proposed by Canon Beechey, and seconded by the Rev. A. Löwy, to which the President replied.

The Rev. A. Löwy proposed, and Mr. J. Pollard seconded, a vote of thanks to the Secretary for his efforts to advance the interests of the Society. Mr. Rylands in thanking the Meeting for their kind expression of their satisfaction, asked for the cordial assistance of individual members in carrying on the work and increasing the usefulness of the Society.

The Report and Balance Sheet were then received, and unanimously adopted.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31ST, 1887.

1887.	Dr.	£	s.	d.	£	s.	d.
Jan. 1.	To Balance				129	9	8
	,, Subscriptions	£	s.	d.			
	For the Year	376	16	4			
	,, Arrears from former years	93	10	6			
	,, Payments in advance	16	15	0			
					487	1	10
	,, Sales of Transactions				106	12	9
	,, Dividends, 1 year, on £123 14s. 3d. New Three per Cents.				3	14	2
	,, Donation for Plates, W. Morrison, Esq.				50	0	0
					£776	18	5
1888.							
Jan 1.	,, Balance				73	15	6

1887.	Cr.	£	s.	d.
Dec. 31.	By Expenditure to Date, viz. :—			
	,, Rent	116	0	0
	,, Printing Proceedings, &c.	284	4	3
	,, Secretary	175	0	0
	,, Official Auditor	2	2	0
	,, Postage, Proceedings, &c.	14	10	11
	,, Housekeeper and Sundries	22	7	4
	,, Books and Bookbinding	5	8	0
	,, Engraving Drawings, &c.	76	1	0
	,, Fire Insurance	3	7	6
	,, Furniture	4	1	11
	,, Balance carried forward to 1888	73	15	6
		£776	18	5

ASSETS.

Subscriptions still outstanding for 1887, about ... £100 0 0
Library Furniture and Effects at 11, Hart Street.
The Transactions in stock.
Reserve Fund in New Three per Cent. Annuities, £123 14s. 3d.

LIABILITIES.

Printing, Rent, and Current Expenses, accruing for 1888.
Printing Vol. IX, Part 1, £130 0 0

Audited and found correct, 7th January, 1888,

W. J. HAYWOOD.
E. C. HULME.

11, HART STREET, BLOOMSBURY, W.C., *January 7th*, 1888.

W. HARRY RYLANDS, *Secretary*.

The following Officers and Council for the current year were elected:—

COUNCIL, 1888.

President.

P. LE PAGE RENOUF.

Vice-Presidents.

REV. FREDERICK CHARLES COOK, M.A., Canon of Exeter.
LORD HALSBURY, The Lord High Chancellor.
THE RIGHT HON. W. E. GLADSTONE, M.P., D.C.L., &c.
THE RIGHT HON. SIR A. H. LAYARD, G.C.B., &c.
THE RIGHT REV. J. B. LIGHTFOOT, D.D., &c., BISHOP OF DURHAM.
WALTER MORRISON, M.P.
SIR CHARLES T. NEWTON, K.C.B., D.C.L.
SIR CHARLES NICHOLSON, BART., D.C.L., M.D.
J. MANSHIP NORMAN, M.A.
REV. GEORGE RAWLINSON, D.D., Canon of Canterbury.
SIR HENRY C. RAWLINSON, K.C.B., D.C.L., F.R.S., &c.
VERY REV. ROBERT PAYNE SMITH, Dean of Canterbury.

Council.

W. A. TYSSEN AMHERST, M.P., &c.
REV. C. J. BALL.
REV. CANON BEECHEY.
E. A. WALLIS BUDGE, M.A.
ARTHUR CATES.
REV. PROF. T. K. CHEYNE, D.D.
THOMAS CHRISTY, F.L.S.
CHARLES HARRISON, F.S.A.
REV. ALBERT LÖWY.
REV. JAMES MARSHALL.
F. D. MOCATTA.
ALEXANDER PECKOVER, F.S.A
J. POLLARD.
F. G. HILTON PRICE, F.S.A.
E. TOWRY WHYTE, M.A.
REV. W. WRIGHT, D.D.

Honorary Treasurer.

BERNARD T. BOSANQUET.

Secretary.

W. HARRY RYLANDS, F.S.A.

Hon. Secretary for Foreign Correspondence.

PROFESSOR A. H. SAYCE, M.A.

Honorary Librarian.

WILLIAM SIMPSON, F.R.G.S.

THE PISTIC NARD OF THE GREEK TESTAMENT.

BY THE REV. WILLIAM HOUGHTON, M.A., F.L.S.

The meaning of the Greek adjective πιστικός in the account given by St. Mark (xiv, 3) and St. John (xii, 3) of the woman who poured ointment over the head or feet of Jesus, as He sat at meat in the house of Simon the leper in Bethany, has long been a subject of discussion. St. Mark speaks of ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς; "an alabaster cruse of pistic nard very costly;" St. John of a pound (λίτρα) of the same ointment. "It seems impossible," says Alford (Greek Test., i, p. 410), "to assign any certain or even probable meaning to πιστικῆς (a word found here and in St. John's narrative only) . . . The ancient commentators give us nothing but conjecture. Euthymius and Theophylact interpret it *genuine;* Jerome, 'veram et absque dolo.' Augustine supposes it to refer to some *place* from which the nard came. . . The expression nowhere occurs in the Classics." The Revised Version renders "ointment of spikenard very costly," and in a marginal note has, "Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine;* others, *liquid.*" In the translation by *genuine*, πιστικός is supposed to be another form of πιστός, "true" or "faithful;" hence "unadulterated;" in that by *liquid*, to be a form of πιστός (root πίω) "drinkable." Æschylus (*Prom.* V. 480) uses the form πιστόν of ἀλέξημα, *i.e.*, "a remedy to be drunk;" but this form is rare, and πιστικός cannot he shown to mean "drinkable." Moreover, πιστικός, usually πειστικός, is in classical authors used transitively, meaning "persuasive," as πιστικὸς λόγος, "a convincing argument," π. ῥήτωρ, "a persuasive pleader." In the sense of "faithful," "sure," πιστικός in later Greek is used of persons, and its application to signify *genuine* as predicated of a material object, is, if possible, at any rate very unusual, and without authority. I think that I am able to supply the true etymology of this word. The nard in question is undoubtedly spikenard; a preparation in which the root of an Indian plant formed the principal and most costly part. The plant is the *Nardostachys jatamansi* of modern botanists, as has been abundantly proved some years ago by the late Dr. Royle, in his large work on the "Botany of the Himalayan Mountains" (Vol. I, pp. 242—244).

it on the lofty mountains of the Himalayas, as at Kedar Kanta, where for six months it is covered with snow, and furnished, like other plants of a similar locality, with the permanent hair-like fibres already mentioned. I think we may fairly conclude that the Greek πιστικός is an adjective formed from the Sanskrit name of the plant (*piśitâ*), the root of which was the costly ingredient of the ointment, and that the name with the article itself is a foreign import. If I am correct in this explanation, one may translate πιστικὸν ναρδος by "Indian ointment," with a marginal note, *i.e.*, "Spikenard, made from the roots of the *Nardostachys jatamansi*." The translation of the Revised Version is correct and exact, though the meaning of πιστικός was unknown.

CYLINDER OF NERIGLISSAR.

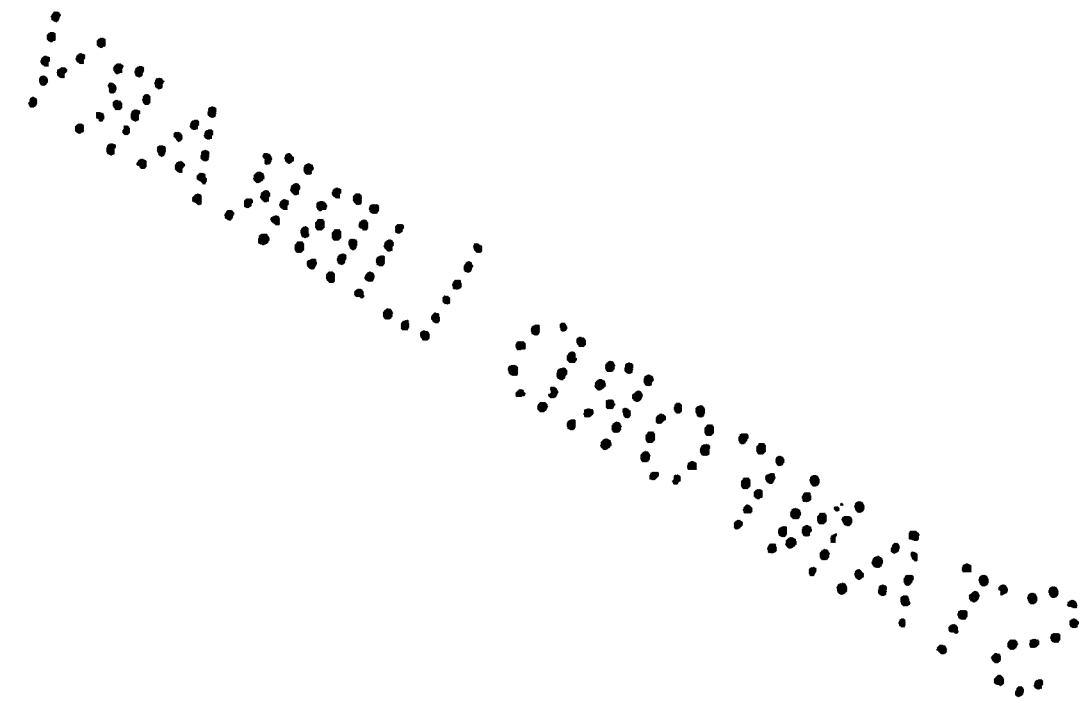
December 7th, 1887.

DEAR MR. RYLANDS,

I send you a copy of the text inscribed upon a cylinder of Neriglissar, king of Babylon about B.C. 558 (559–555), now in the possession of Miss Emily Ripley. Among other things it mentions the restoration of E-sagili, and the dedication of a threshold in the same temple by Neriglissar, the son of Bel-šum-iškun. As Miss Ripley's cylinder of Neriglissar is, as far as I know, only the second complete one known, and the text is interesting to scholars, I think it well to publish a transcript in the common Babylonian writing at once, leaving the transliteration and translation for a future number of the *Proceedings*. Miss Ripley possesses also an important tablet dated in the eighteenth year of Šamas-šum-ukin, recording the sale of a garden in the district of Ḳu-ta-a-a-nu, belonging to Bunanitum, a lady who is known to us from other tablets. I append a copy of this also.

Yours, etc.,

E. A. WALLIS BUDGE.



to treat the great invasion under Mernptaḥ and that under Ra'mses III, which was limited to the neighbourhood of the frontiers, in detail, and will therefore not discuss here the origin of the sea-peoples. About this I find, excepting de Rougé's not too detailed essay, only cursory remarks in the different works on Egyptian history, but here, as L. Stern* has lately said, only archæology can give a final decision, and it is not possible for me now to examine all the respective publications. I think it better to refrain entirely from the dangerous practice of comparing the names in the barbarous orthography of the Ramessids' period with the names from classical authors, a method only too often exclusively employed. But it must be confessed that de Rougé by this method has determined at least one or two names which archæological studies will confirm. The most evident comparison is now that of the "Shardana," or better "Shardina" (read "Shardin"), with the Sardinians, since Perrot and Chipiez have published the fourth volume of their "Histoire de l'art dans l'antiquité." We find by numerous drawings in this book that the principal part of the armour of the aboriginal Sardinians was a great helmet with two horns over the forehead, a form which is found also in Italy. The author contests the evident identity of this form and that of the characteristic helmets of the Shardin with arguments easy to be refuted. Chiefs (and generally the Shardin in Egyptian service) add other ornaments; but the common people have only the two horns. How can an author who has treated Egyptian art forget that these, in the Egyptian manner of drawing (*cf.* only hieroglyphs as 𓃬), must be turned "*en face?*" Besides, the whole armour and the type of face confirm the identification, and from this it is almost certain that the *Shardin* were inhabitants of the islands in the Tuscan Sea, perhaps also Italians of

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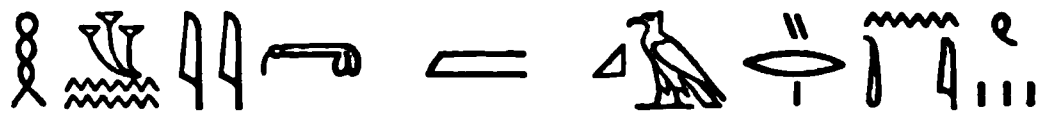
would have regarded these soldiers as captives. Originally the first of them may have been such slaves, but for a corps which formed not only the life guards of the king, but the veritable *élite* of the whole army, the few pirates occasionally captured in their raids would not have sufficed. Mernptaḥ himself, in the great battle of 𓉐𓂋𓄿𓅱𓊪𓏏𓊹𓈖 P-ár-šps (Prosopis?), captured a small number (perhaps 305 according to the 16th line of the abbreviated text recently discovered by Maspero, hardly 9,146 as Brugsch would suggest). Meanwhile I consider the title "prisoners" only as an euphemism until a real record of a greater conflict with the piratical peoples of that time is found.

* *Zeitschrift für ägyptische Sprache*, 1883, 20.

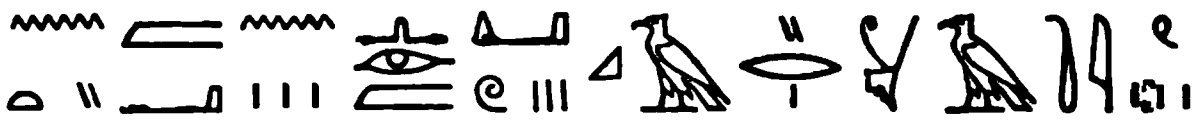
their *hands* as trophies for computing the dead foes. In the inscription the first trophies are called :



"phalli as *qairan(a)tà.*"

The denomination of the pirates is :

or



"who had no *qairanatà.*"

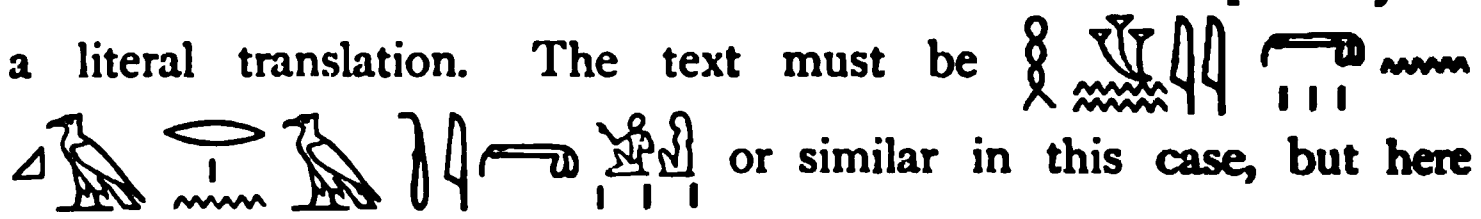
The second expression has been explained grammatically by Brugsch. The decision depends upon the sense of the ἅπαξ λεγόμενον *q i-ira-na-tà* = *qarnat*, *qalnat*, or קרנת ,קלנת (without vowels). If this sense is "præputium," as was already believed before Brugsch's remarks, we have an important argument which forbids us to find any European peoples.

Brugsch quoted the interesting passage of Herodotus, II, 104, about circumcision, "which was only used among the Colchians, Egyptians, and Ethiopians of all people since old times." How the different analogies of Egyptian and Colchian customs (cap. 105) are to be explained nobody can at present say, for we know too little about the Colchians. But we must consider :—

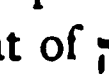
1. Were the Colchians ever a nation of sailors? I think *never*, for Herodotus, VII, 79, enumerates their contingents only as land troops in the Persian army.

2. Is it more probable that fleets from the further shores of the Black Sea after passing the Dardanelles came to Egypt than that they came from Italy? I think even the last fact is curious enough.

3. Brugsch does not mention that according to Herodotus the Colchians were in all respects extremely like the Egyptians, both in being "of a black colour and curly-headed." But especially the *Shardin* (the remarkable denomination Σαρδονικόν for the Colchian linen is not sufficient reason for identifying them with Colchians) are in dress and arms, in colour and habits, as unlike the Egyptians as possible.

Here the sense "præputium" for *qrnt* cannot be applied. Brugsch translates, "members of the *uncircumcised* people of Libu," and "members of *uncircumcised* men." This cannot possibly be a literal translation. The text must be  or similar in this case, but here *qarnat* stands first as adjective or apposition, and in the second passage the *m* expresses a similar relation with *ḥnni* in the more old-Egyptian sense of "as." *Qarnat* may in the second case be a causal explanation, as: "phalli (which were cut off) as (being) *-qarnat.*" I think this is also the sense of the adjectival apposition.*

But how to translate? We could attempt to translate *ḥnni qrnt*, "phalli *and* præputia," but the variation with *m* forbids this. Considering the determinative ⲣ we can understand *qrnt*, *qarnat* only as a certain *kind of phallus*, either the circumcised or the uncircumcised.†

The most likely translations were given by Chabas ("Études sur l'antiquité historique," p. 234) and lately by Bondi ("Dem Hebraïsch-Phonizischen Sprachzweige angehörige Lehnwörter," p. 72—74). As Chabas says, *qrnt* is the plural קרנת = קרנות of קרן, and denotes "les membres virils en cornes, c'est-à-dire séparés du scrotum." This comparison of קרן is very tempting, certainly more probable than that of ערלה, etc., although it gives no explanation. But both authors seem not to understand the denomination of the pirates.‡ Bondi would read: "Shardin, etc., who did not supply phalli as booty." But the words "supply as booty" are either interpolated or a mistake for the  , which, according to Erman ("Neuäg. Grammatik," § 351), seems to have become a mere determinative. The sense of

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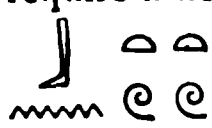
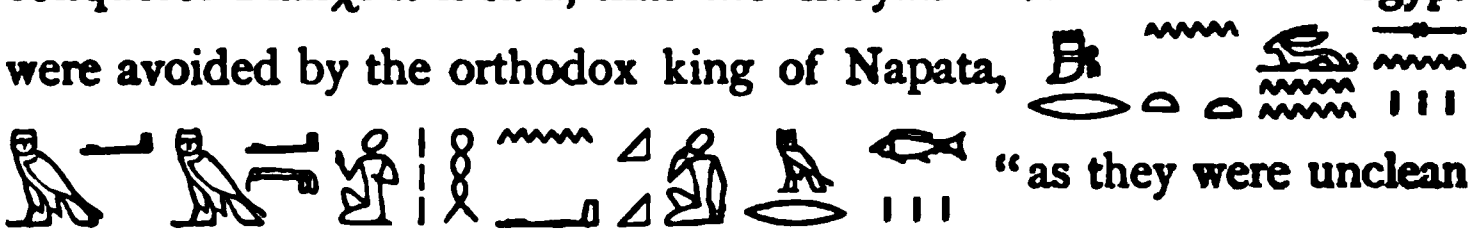
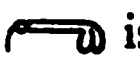
* A mistake of *m* for *n* would not be impossible, for both prepositions are over and over again confounded in new Egyptian (the more frequent mistake of *n* for *m* in Erman, "Neuäg. Gramm.," § 99 *d* and *e*). But that would give no better explanatiou. *M* in the sense of "from" would rather form an expression *ḥnni m na-qairnata.*

† N.B.—The abbreviated account of the victory omits the addition *qrnt*, and gives always only "phalli."

‡ The translation of Chabas, l.l. p. 199, "qui n'avaient pas eu des phallus coupés," and "dont on n'a pas coupés les phallus," takes *qrnt* as a verb. First this verb would require a determinative  . Then, the second sentence would be formed with  .

(II, 36). That they "have mostly Egyptian customs" is expressly said, IV, 168. Then in the famous inscription of the Ethiopian conqueror Pianχi it is said, that the Libyan chiefs in Lower Egypt were avoided by the orthodox king of Napata,  "as they were unclean and fish-eaters."

According to the determinative the word  *a'ma'* has probably some connection with circumcision, although not necessarily, for  is determinative of impurity in general. Also the contrary of *a'ma'* is the vague expression  *ua'b* "clean." Either the hyperorthodox Ethiopian may have meant some difference in the execution of the rite, or the impurity of the Libyan chiefs may depend upon quite another reason.

4. But to come to a positive decision we need only cast a single glance on the original representations of battles with the Libyans, for example in Medinet-Habu, to which I wish to direct the attention of those who can examine it. As far as I can see from the imperfect drawings in the great publications, all the trophies show circumcision in a very undoubted manner.

Now I would translate the above-quoted words "phalli; clean phalli, of the Libyan people," "phalli as clean phalli," and "Shardin, who had no clean phalli." Grammatically hardly an objection will be made.

I think these proofs are strong enough to establish the contrary of Brugsch's translations, which have caused so much difficulty to historians, who were not enough acquainted with Egyptology to examine them for themselves. Therefore nothing compels us to discuss the probability of circumcision in so early a time among the Italian peoples, or to seek the home of these pirates in still more remote and still less known countries. These results, the importance of which with regard to the earliest history will be disputed by no one, will explain why I have ventured to devote so long and detailed a discussion to this delicate and curious question.

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anybody under these circumstances is to give a faithful copy of the original, and to transcribe and translate as correctly as possible, clearly indicating it wherever there is doubt. Now it is no easy thing to give the original correctly where the words are unknown, the tablets damaged, and the connection broken. Proper care is too often not taken in the publication of texts. Compare my "Prefatory Remarks" to my *Miscellaneous Texts*. There is no excuse for the mistakes that I have pointed out in *Delitzsch's Wörterbuch*, for he only deals with a few texts, and those amongst the clearest and best preserved of their kind. I have had occasion in my notes below to point out where my text differs from that of Pater Strassmaier in his *Alphabetisches Verzeichniss*. I ought here to say that I am much indebted to this book, and in connection with my corrections, it is but fair to state that the mistakes are few compared with the immense mass of absolutely new material that it contains; and these are, at least, partly to be excused, because some of the texts had not been thoroughly cleaned, and since it is usually in very doubtful passages that Strassmaier is at fault. Furthermore, it would be more than human if there should not be found in this large collection of texts, mistakes that could have been avoided if the author had only had to do with two or three dozen documents. In addition to all this, I feel myself compelled, in justification of my method of dealing with the two books, to call attention to the large pretensions to accuracy of the author of the *Wörterbuch*, in contrast to the unassuming Jesuit.

In order to avoid possible errors of copy in my absence from London, Mr. Pinches has kindly read the first proof of what follows, paying special attention to the original text. My thanks are due to him for valuable suggestions.

There are very many new words in the following letters, and in the attempt to find some reasonable translation and explanation of them, I have compared many Hebrew words. Sometimes, also, I have ventured to suggest an Arabic or Syriac root. I am aware how dangerous this is, and how often Assyriologists have been led to sad mistakes, and provoked Arabists to "ridiculous smiling." But there seems to be no other course, and the simple suggestion of a root without founding any discussion upon it will do no harm. There is, however, no certainty in many cases that the Hebrew corresponds to the Assyrian words with which they are compared. Here again we meet with the very objectionable certainty method

REMARKS.

This text has never been mentioned anywhere that I have seen; it is wanting in Bezold's list, *Literaturgeschichte*, p. 243. It contains several new words, and the purpose of it still remains a puzzle to me. It does not seem possible that what I have given is correct, but I am unable to better it at present.

Line 1, *ikkaru*. The character ▸𒁹 is thus explained S[b] 290. *Cf.* W.A.I. II, 48, 10 e. f. and V, 16, 39 e. f., where the same characters are explained by *am. pin* and *ik-ka-rum*. The Hebrew אִכָּר is to be compared. But what the real function of this official was, is by no means clear. He seems, however, to have been some high official having the agricultural bureau, or some division of it, under his charge. I have rendered it by "chief of irrigation," since this must have been a subject requiring special attention in Babylonian agriculture; but there is no proof that the translation is correct.

Line 6, *ki-ir-si*. *Cf.* my note to K. 89, line 9, in the *Proceedings* for November, 1887. The writing *kir-si* occurs below, K. 511, line 10.

Line 8, *ki-ik-ki-si*. This word must mean something like *kirsi* above, since it stands in parallelism with it. I cannot, however, explain the word, for I have only met it once before, K. 568, line 8, and know no word with which it can be compared. The translation here, as has already been intimated, is very doubtful. See, however, the passages which Delitzsch gives, *Wörterbuch*, p. 113, under *igaru*. The word there written *ki-ik-ki-šu* is perhaps identical with our word. Notice the comparison ▸𒁹𒄭 𒅆 = *ki-ik-ki-šu* = *ḫu-uṣ-ṣu*.

Line 10, *ultu am-ma-ka*. This is probably the proper transcription as, Mr. Pinches suggests. I am, however, unable to explain *am-ma-ka*, and the translation is only supported by the connection.

Line 12, *am. Šu-u-i*. I do not know what official this was; I have not met the title elsewhere in inscriptions, but it occurs in the list W.A.I. II, 31, 87 b.

K. 146.

Transcription.	*Translation.*
A-na šarri bêli-ia	*To the king, my lord,*
ardu-ka Na'id-ilu	*thy servant, Na'id-ilu.*

Line 7. Instead of [illegible] Strassmaier, A V No. 7344, has given [illegible] doubtfully.

Line 8. Instead of [illegible] Strassmaier has doubtfully [illegible], which seems to me to be incorrect. In a private communication. Mr. Pinches confirms my reading.

Line 10, *u-na mu-šu.* I am not at all certain as to the reading or translation here. *U-na* is, perhaps, a preposition, and *mu-šu* may then be the usual word for "night," from the root מוש.

Line 15, *ak-la-šu-nu.* I derive this word from כלא. *Cf.* the Hebrew כָּלָא "to shut up, confine."

Line 17, [illegible]. This seems to be the reading of this line; it is the character which is explained by *arkû* "later," as Strassmaier also transcribes (*Cf.* A V No. 1423), but a wedge is wanting in his copy.

Line 19. The last character is certainly [illegible] and not [illegible] as Strassmaier copies. The character *me* often occurs instead of the sign for the plural in these documents. Mr. Pinches confirms my reading.

Line 20. The last character according to my copy and Mr. Pinches' kind communication is [illegible]; Strassmaier, however, seems to have been in doubt. See A V Nos. 1423 and 1520. *Ga-mu-zu* I have regarded as the same word as כמס, which occurs very often.

Line 21, *lup-šu-ḫu.* This word I derive from פשח, "to quiet oneself."

Line 22. *pur-ba-a-ni.* I prefer to transcribe with *p* instead of *b*, as Strassmaier, A V No. 1423, does. Perhaps the Hebrew פַּרְבָּר Persian فروار "a sunny place, pleasant summer-house," is to be compared. This is the only passage that I have found where this word occurs, and there is no certainty as to its meaning or derivation.

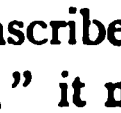
K. 174.

Transcription.	*Translation.*
A-na šarri bêli-ia	*To the king, my lord,*
ardu-ka Nabû-na-din-šum	*thy servant Nabû-nâdin-šum.*
lu-a šul-mu a-na šarri be-li-ia	*Peace to the king, my lord,*
Nabû u Marduk a-na šarri be-li-ia	*May Nebo and Merodach to the king, my lord,*

Line 10, *li-it-bi* is the precative from תבא, "to march forward."

Line 11. The number here is broken away; it may be 23 as I have completed it.

Lines 19–21 are so badly broken that I can only recognize a few characters, but can give nothing in the translation. In line 20 I am indebted to Mr. Pinches for *nu;* he thinks there is only one sign lost. In line 21 the sign  is the most probable, although it is not certain.

Line 24, *iṣ-bi.* I prefer to transcribe these characters thus. The root I regard as צבה, "to wish;" it may however be a noun. "wish, will." *Cf.* the Aramaic צבא,  .

Line 25. Strassmaier A V No. 319, has the first two characters of this line altogether wrong. Mr. Pinches' reading agrees with mine.—*sa-me.* Strassmaier transcribes *ṣa-me* (?). If this be the true transcription, the word may come from שמא, "to hear."

Line 26, *li-'*, "tablet." *Cf.* my note on this word in the Borsippa Inscription, *Babylonian and Oriental Record*, July, 1887.

K. 479.

	Transcription.	*Translation.*
	A-na šarri kiššati (?) be-li-ia	*To the king of multitudes, my lord*
	ardu-ka Ugar-Bêl-lu-mur	*thy servant Ugar-Bêl-lumur*
	Nabû u Marduk a-na šarri kiš-šati	*May Nebo and Merodach to the king of multitudes*
	be-li-ia lik-ru-bu	*my lord be gracious;*
5	Šamaš u Marduk ṭu-ub lib-bi	*may Samas and Merodoch joy of heart*
	u ṭu-ub ši-i-ri	*and health of body*
	ša šarri be-li-ia li-iḳ-bu-u	*of the king, my lord command.*
	apil Da-ku-ru nakisê-ia	*The son of Dakuru, as to my property* (?)
	iḫ-te-iṭ-ṭu ummi-a	*has sinned; my mother*
10	u aḫe-e-a	*and my brothers*
	ina bu-bu-ti id-du-uk	*with hunger he killed.*
	ši-pi-ir-ti	*Letters*
	a-na muḫ-ḫi-šu	*about him*
	a-na šarri be-li-ia	*to the king, my lord,*
15	ki-i aš-pu-ru	*hough I sent*
	ga-ma-ru-u	*accomplishment*

—*Nakisê-ia.* The explanation of this ideogram is to be found W.A.I. V, 11, 4 ef. (*cf.* ALS[3] p. 127, line 52). Strassmaier, A V No. 3100, transcribes *ša ṣabani-ia*, but it seems to me that the passage requires the two characters to be taken as one ideogram, and I cannot find [illegible] explained by *ṣâbu.* In explanation of this word Mr. Pinches compares the Hebrew נֶכֶס, and states that the Akkadian pronounciation of [illegible] was probably *ig-lag* = *mimmu kurbannu*, "what may be given as a gift" or "earned," "property."

Line 9. The sign preceding the last Strassmaier, A V Nos. 1347, 1826 and 3100, has given as [illegible] doubtfully. My text seems to me to be correct, and to give at the same time a better sense.

Line 15, *ki-i.* There can hardly be any doubt about the text, although it is not very clear on the original. Strassmaier is undecided. *See* A V No. 6910.

Line 16, *ga-ma-ru-u.* In spite of the long vowel at the end I have derived this word from גמר. This is the only stem known to me from which this word can come. *Cf. Asurb.*, *Heft* II, p. 43, 18.

Line 19, *a-kan-na.* Probably Strassmaier is right in comparing the Syriac ܗܳܟܢܳܐ "so, also, ebenso."

Line 20. I am not certain what the second character of this line is. Strassmaier, A V No. 313, has [illegible], which is perhaps correct, though the front wedges are not very clear. Mr. Pinches writes me that there are no traces of the front-wedges *ul šu-ṣu-bu-ta-ka.*—This is undoubtedly the correct reading, and not *ul-tu*, &c., as Strassmaier has copied. Mr. Pinches confirms my reading. *Ṣu-bu-ta-ka.* The root is צבת.

Line 21, *am. ḳa-al-la-a.* This word I regard as the same as that found in other places written in different ways. Beh. 44, 53 we have *gal-la-a.* W.A.I. V, 58, l. 51, *kal-li-e šarri* "servants (?) of the king." *Cf.* Zimmern, *Babylonische Busspsalmen*, p. 28, note 2, and p. 61. Probably the [illegible] K. 492, l. 11 (see below), is to be transcribed in this way, but I cannot now quote a passage to prove it. The meaning is probably "servant."

Line 22, *ia-'nu-u.* For this word *cf.* my *Asurbanipaltexte. Heft* II, p. 51, 22; 67, 25, and the *Glossar.*

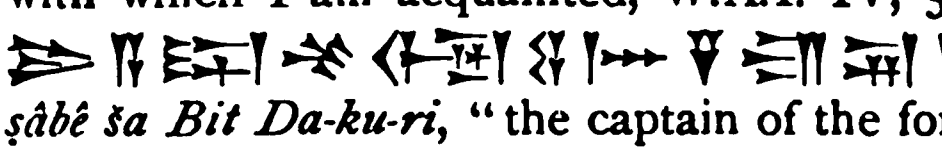
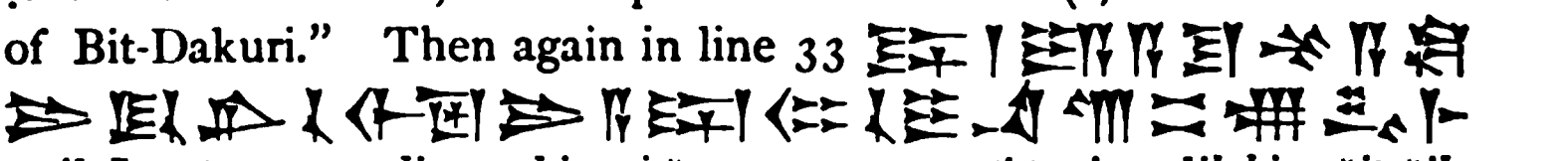
Line 23, *im-mu-u-a.* I derive this word from אמה 3 "father-in-law." *Cf.* Arabic حَامٌّ.

Line 6. The first character is  and not = *sa*, as Strassmaier, Nos. 1206 and 1852, gives doubtfully.

Line 11, *am-mu-te.* Strassmaier's remark in A V No. 468, that this word is "plur. m. von ammu wie ammâte plur. f. ist," seems to be correct. It is the same word as the Hebrew הֲמָדָה, which Strassmaier also compares. See A V No. 463.

Line 12, *ni-ḫar-ru-ub.* Other readings are possible, but this seems to be the most probable. Strassmaier also reads thus, querying the second syllable. The root is חרב, the Hebrew, חָרַב, "to be desolate, waste." *Cf.* Pinches' *Texts*, 20, 9; 14, 14.

Line 13, *ni-ša-aḳ-ḳi* is II, 1 from שקה, "to be high." This form means "to make high."

Line 14, *a-ra-me-ma.* This word occurs in but one other text with which I am acquainted, W.A.I. IV, 53, No. 1, l. 15 (K. 114)  *a-ra-mu u ṣâbê ša Bit Da-ku-ri*, "the captain of the fortress (?) and the soldiers of Bit-Dakuri." Then again in line 33  *apil Ia-a-šu-mu a-di am. ḳin-ni-šu u am. a-ra-mi-šu i-na lib-bi u-šiš-šib.* "The son of Ia-šumu together with his family and the captain of his fortress there I caused to sit." My translation seems to me to fit especially well in our passage. *Cf.*, moreover, the Hebrew אַרְמוֹן. Mr. Pinches however gives the text as ḫa-ra-me-ma.

Line 16, *li-is-si.* This word must come from the root נסא. *Cf.* Strassmaier, A V No. 6071, for other passages.

Line 18, *am. par-šu-mu.* *Cf.* my remarks in the *Proceedings*, June, 1887, p. 244.

Line 22, *gam-rat*, comes from גמר, "to complete."

K 502.

Transcription.	*Translation.*
A-na šarri be-li-ia	*To the king, my lord,*
ardu-ka Ik-ka-ru	*thy servant, Ikkaru.*
lu-u šul-mu a-na šarri be-li-ia	*Peace to the king, my lord.*
a-dan-niš a-dan-niš	*Constantly, constantly,*
5 Nabû u Marduk	*may Nebo and Merodach*
a-na šarri be-li-ia	*to the king, my lord,*

K. 504.

	Transcription.	*Translation.*
	A-na šarri be-li-ia	*To the king, my lord*
	ardu-ka Ištar-du-ri	*thy servant Istar-dûri.*
	lu-šul-mu a-na šarri bêli-ia	*Peace to the king, my lord.*
	ina êlî Nabû-šum-iddin	*About Nabû-šum-iddin (and)*
5	Nabû-irba am. asû	*Nabû-irba, the physicians*
	ša a-na šarri be-li-ia	*of whom to the king, my lord*
	aḳ-bu-u-ni an-nu-šim	*I spoke, at once*
	. . . . am. apil šipri-e-a ina pa-an	*with (?) my messenger to the presence*
	šarri be-li-ia a-šap-ra-šu-nu	*of the king, my lord I sent them.*
10	ina pa-an šarri be-li-ia	*Into the presence of the king, my lord*
	li-ru-bu šarru be-li	*may they enter, may the king, my lord*
	i-si-šu-nu lid-bu-bu	*with them speak*
	ki-e-tu a-na-ku	*faithfully (?). I*
	la u-bar-ri	*did not decide,*
15	la a-ḳa-ba-aš-šu-nu	*I did not command them.*
	bi-it šarri be-li i-šap-par-ša-nu-ni	*The house of the king, my lord sent to me.*
	Šamaš-bêl-aḫî	*Samas-bêl-aḫî*
	ultu Di-ri i-šap-ra	*from Diri sent*
	ma-a muš-ša-ra-ni-i	*thus: Inscriptions*
20	la aš-šu ina libbi igârâtê	*are not; in the walls*
	ša bît ili la niš-kun	*of the house of God we have not placed.*
	u-ma-a a-na šarri be-li-ia	*Now to the king, my lord*
	a-šap-ra êšten muš-ša-ru-u	*I send, may one inscription*
	liš-ṭu-ru lu-še-bil-u-ni	*be written, may it be brought.*
25	ina pi-it-ti ri-ḫu-ti	*Suddenly they were destroyed;*
	liš-ṭu-ru ina lib-bi igârâtê	*may they be written, in the walls*
	ša bît ili liš-ku-nu	*of the house of God may they be placed.*
	zunnê ma-'-da	*Much rain*
	a-dan-niš i-ta-lak	*constantly shall come.*
30	šibirrê di-e-ḳi	*May the harvest (when) threshed*
	lib-bi ša šarri be-li-ia	*the heart of the king, my lord*
	lu-u ṭâbu	*rejoice.*

list of clothing, W.A.I. V, 14, 19b: 44b, and which corresponds to the Hebrew אֵפוֹד. See also Zimmern, *Bussps.*, p. 39, note.—*ri-ḫu-ti.* I think this is the correct reading, but it may also be read *dal-ḫu-ti.* The root is רדה. See Zimmern, pp. 83-4.

Line 30, *di-e-ḳi.* *Cf.* for this word the Hebrew דּוּק, 2 Sam. xxii, 43. In the same manner we have [illegible] K. 122, 38, from the stem דוך "to kill." *Cf.* further W.A.I. III, 40, 83 V, 16, 74-5.

K. 506.

Transcription.

A-na šarri be-li-ia
ardu-ka Ašûr-dûr-pâni-ia
lu-u šul-mu a-na šarri be-li-ia
am. rab L-ia šu-u ša am. Ra-a-a Mu-tur-na-a-a
5 a-na am. ḫa-za-ni ša Mu-tur-na i-du-ka
ultu mar-kas il-li-kan-a-ni la il-li-ka
til-lu ultu aḫê-šu la e-pu-uš
ultu pa-an ip-ta-laḫ XV am. Ra-a-a
ina ḳa-a-ti-šu i-ṣab-bat a-na Akkada-a i-la-ka
10 it-tal-ku-u-ni iḳ-ṭi-bu-u-ni ana-ku An-da-la-a
a-na Šu-pur-a a-sa-pa-ra mu-ku a-lik
am. arda-ni-ka še-ri-da it-tal-ka
am. arda-ni-šu u-si-ri-da a-sib u-sa-ḫi-ir
am. apil šip-ri-ia ina irti An-da-la-a a-sa-pa-ra
15 mu-ku am. rab L ḫa-ni-u ultu ṣabê-šu
mu-ku ikkašdu-u u ni-rab-a-ni gab-bu
ina muḫ-ḫi-šu u-ta-ḫi-iṣ-ṣi
mu-ku at-ta-ri-di pi . . . . . - tu šu a-lik
ir-ti di-bi a-na Šu-pur-a it-la-ka
20 am. rab L ultu am. ṣâbê-šu
ina Mar-ḫu-ḫa âlu . . . . - te
ša Šu-pur-a-a e-tar-bu
An-da-la-a e-ta-am-mar-šu
. . . . bat-tu i-si-šu i-sa [-pa-ra]
25 ma-a a-lik kunûku ša amêli
. . . . za al-la-ka lu tal- . . .
am. rab L-ia ultu Me-ra . . .
ša a-ri-te Mar-ḫu-ḫa-a-a

Ašûr Belit a-na šarri bêli-ia	*May Asur and Beltis to the king, my lord,*
5 lik-ru-bu	*be gracious.*
Nabû-bel-šumê	*Nabû-bel-šumê,*
am. ḳi-ḳ-pu ša Bi-rat	*the mayor of Birat*
ûmu VII^{kan} i-na Ašûr	*the seventh day into Asur*
e-tar-ba a-sa-'-al-šu	*entered; I have asked him.*
10 mu-uk a-ta-a a-kan-ni	*Therefore now likewise*
ta-li-ka ma-a a-bat šarri	*thou shalt come thus; the will of the king*
ina muḫ-ḫi-ia ta-tal-ka	*to me thou shalt bring.*
ma-a a-ta-a am. ḫazânâte	*Thus, now the aldermen*
gab-bu il-li-ku	*all should come,*
15 i-na pa-ni-ia i-zi-zu	*before me stand.*
ma-a at-ta la ta-li-ka	*In such case thou shouldst not come*
ma-a i-si šarri ma-a a-ta-a	*then with the king. Thus now*
mât Up-pa-a-a ḫu-ub-tu	*the people of Uppa the booty*
ša Si-par iḫ-bu-tu-ni	*of Sipar should plunder.*
20 ma-a a-ta-a at-ta	*Thus now thou*
a-di am. ardâni-ka	*together with thy servants*
tu-u-ṣi ta-bu-uk-u-ni	*should go out (and) destroy.*
ma-a ina êlî a-bi-te	*Thus for these*
an-ni-te at-ta-la-aḫ	*overthrows I will prepare (??),*
25 a-ta-al-ka	*I will come.*

REMARKS.

This text has, likewise, never been referred to or any part of it published. It is wanting in Bezold, *Lit.*, p. 263. The writer, Ṭâbu-rub-êsara, seems to be reporting to the king his orders to an official. The ends of some of the lines are broken away, but my completions appear to me highly probable.

Line 9. The [illegible] at the end of this line is quite certain.

Line 12, *ta-tal-ka* is from the well-known root הלך, "to go."

Line 15. The completion *zu* is very probable; it makes a good word and fits in the connection.

Line 20. The character *ta* at the end is quite certainly a correct completion.

Line 22, *ta-bu-uk-u-ni.* The root of this word seems to be אבד, "to destroy."

here and in l. 14, *am. ḫi-in-ṭar-a-a*, l. 8 and l. 11, and *am. ra-ši-tu*, I do not attempt to translate or explain.

Line 7, *im-mat-at.* I derive this word from the common root מות, "to die."

Line 9, *pi-ta.* This word has given me no little trouble to explain, but it seems to me to be connected with אֵתוֹן, of which I have spoken in the note to K. 504, l. 25. The meaning is "covering," here perhaps "crests."

Line 10, *i-tib-bu-bu.* There are several possible readings. This is the same Assyrian word as that which is translated elsewhere by "speak, plan" (דבב), but this does not seem to me to fit in this connection.

Line 18, *it-ti-im-ma.* I derive this word from אִתֵּן "to determine." *Cf.* the Hebrew אוֹת (אִתּוֹת).

K. 511.

	Transcription.	*Translation.*
	A-na šarri be-li-ia	*To the king, my lord*
	Ardu-ka Marduk-šakin-šum	*thy servant Marduk-šakin-šum.*
	lu-u šul-mu a-na šarri	*Peace to the king,*
	be-li-ia Nabû Marduk	*my lord. May Nebo, Merodach*
5	a-na šarri be-li-ia	*to the king, my lord*
	lik-ru-bu gul-gul-la-te	*be gracious. The women,*
	ši-na ša ina lib-bi til-li	*they who to the work*
	ḳa-bu-u-ni	*were commanded,*
	nu-še-ri-ba-a	*we have caused to enter ;*
10	ina kir-si	*in the cold,*
	ku-zip-pi nu-ša . . . . šim	*(in the) snow (??) we caused to . . . .*
	ina lib-bi ni-iš-kun	*there we placed (them).*
	mi-i-nu ša šarru	*the number which the king*
	be-li i-ḳab-bu-u-ni	*my lord has commanded*
15	liš-pur-u-ni	*may they send.*

REMARKS.

This letter is also unmentioned by Bezold. Although it is a very small tablet, several words are unknown, and the text in one place is doubtful, so that the meaning of the whole is quite uncertain.

Line 6, *gul-gul-la-te*, is an entirely unknown word; it occurs only

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, 7th February, 1888, at 8 p.m., when the following Papers will be read:—

I.—P. LE PAGE RENOUF, *President*:—"Pronominal Forms in Egyptian, their relation to Semitic."

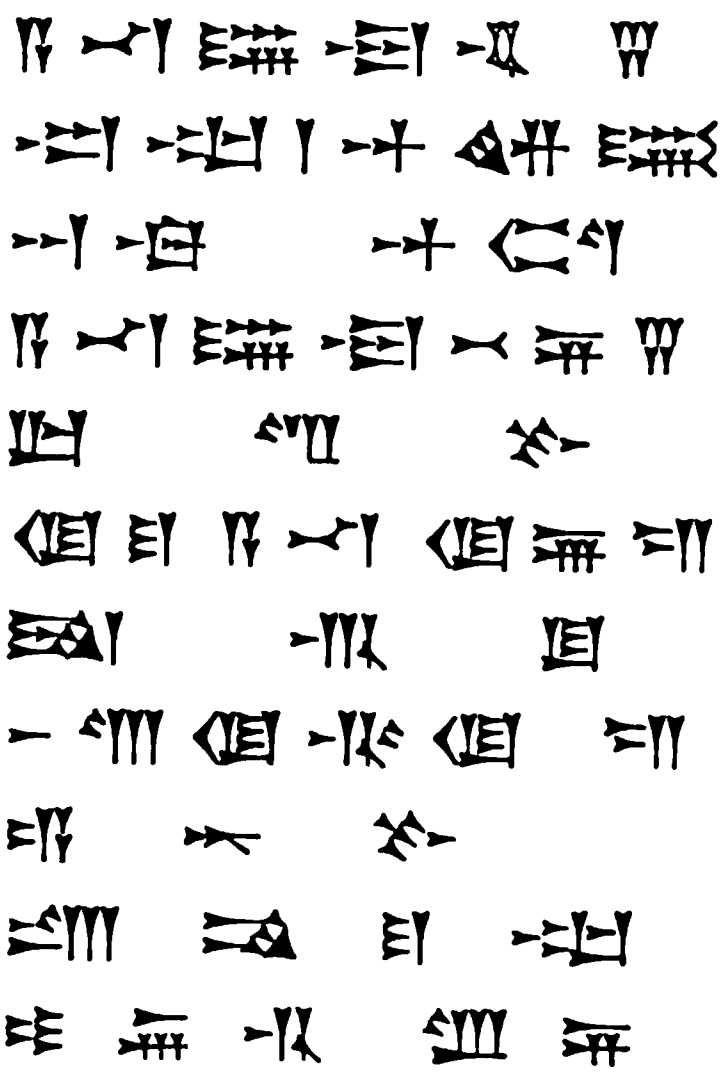
II.—MAJOR ARTHUR H. BAGNOLD, R.E.:—"Account of the raising of the two Colossal Statues of Rameses II at Memphis."

ERRATA.

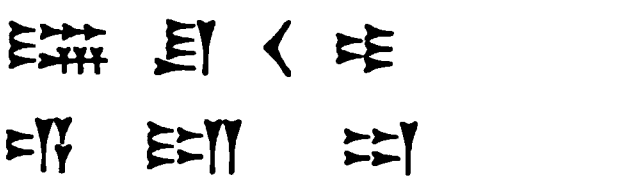
The number on the last number of the Proceedings should have been LXXI in place of LXX; and the name of the author of the communication, "An Inscribed Fragment of Wood from Thebes," should read, F. G. Hilton Price, F.S.A. (on the cover).

PLATE I.

K 113.



REVERSE.



Wildlife Conservation

The following has been pur
the Library of the Society:—

A Biography of Richard Lepsius, from the German by Zoe Dana 1887. 8vo.

Publications of the Exhibition Committee of the Anglo-Jewish Historical Exhibition:—

No. I. Papers read at the Anglo-Jewish Historical Exhibition. Royal Albert Hall, London, 1887. 8vo. 1888.

No. II. שטרות. Hebrew Deeds of English Jews, before A.D. 1290. Edited by M. D. Davis. 8vo. 1888.

No. III. Bibliotheca Anglo-Judaica. A Bibliographical Guide to Anglo-Jewish History. Compiled by Joseph Jacobs and Lucien Wolf. 8vo. 1888.

No. IV. Catalogue, Edition de Luxe. Compiled by Joseph Jacobs and Lucien Wolf. Illustrated by Frank Haes. Folio. 1888.
Ordinary Catalogue.

The following were submitted for election, having been nominated on January 11th, and elected a Member of the Society:—

Miss E. M. Harris, 9, Queen's Square, W.C.
Rev. Thomas West, B.A., The Manse, Antrim, Ireland.

The following Candidate was nominated for election at the next Meeting on March 6th:—

Rev. R. H. A. Bradley, M.A., 1*a*, Russell Square, W.C.

A Paper was read by P. Le Page Renouf, *President*, entitled "Pronominal Forms in Egyptian, their relation to Semitic." To be printed in a future number.

Major Arthur H. Bagnold, R.E., read an "Account of the manner in which he raised the two Colossal Statues of Rameses II at Memphis," which will be printed in a future number of the *Proceedings*, with a series of plates from the photographs exhibited.

embrassé la vie religieuse. A une religion, il fallait une littérature nouvelle; on la cré de l'antique littérature romanesque de l'É nombre de récits pharaoniques;* plus heure l'époque chrétienne nous avons encore aujou de *romans* et *nouvelles* de l'Égypte chrétien n'a soupçonné cette richesse.

Il serait malheureux cependant que ces œuvres restassent plus longtemps dans l'oubli. Elles sont en effet une preuve manifeste de ce fait que je me suis efforcé dans mes publications précédentes, et que dans mes publications futures je m'efforcerai toujours de faire prévaloir, à savoir que l'Égypte chrétienne resta toujours fidèle à son antique caractère, et qu'avant d'être chrétienne elle fut égyptienne. Dans aucune autre série d'œuvres littéraires ce fait ne se présente avec plus d'évidence à l'esprit que dans les œuvres de pure imagination. Je n'en veux pas entreprendre ici la démonstration, cela m'entraînerait dans des developpements tout-à-fait hors de saison: cette démonstration je l'ai faite ailleurs, et elle paraîtra, car je compte publier bientôt un premier recueil de ces légendes et romans de l'Égypte chrétienne. Je veux simplement attirer ici l'attention sur l'une des plus curieuses et des plus célèbres de ces *nouvelles*, celle qui était connue parmi les Chrétiens d'Égypte sous le titre d'*Histoire des deux filles de Zénon:* je ne crois pas qu' aucune de ces nouvelles puisse servir à démontrer plus péremptoirement l'existence de la littérature dont je parle que cette prétendue *Histoire des deux filles de Zénon.*

Le Zénon dont il est ici question est bien l'empereur Zénon de Constantinople, l'auteur du celébre décret d'union connu sous le nom d'Hénotique. L'*Histoire* de ses deux filles montre qu'il eut une grande popularité parmi les moines du désert Libyen. Il suffisait aux moines que l'empereur de Constantinople ne fût pas partisan du concile de Chalcédoine pour être regardé comme le plus pieux des empereurs. A ce titre Zénon était regardé comme un saint. Pour mieux prouver leur gratitude envers cet empereur qui ne les avait pas persécutés, les moines de Scété et de Nitrie en firent le héros de l'une de leurs pieuses nouvelles. On le mit en scène avec ses deux filles parcequ'il était de tradition dans la

* Ils sont tous compris dans la belle publication de M. Maspero: *contes populaires de l'Égypte ancienne.*

pères saints, pieux, amis, ceux qui implorent Dieu pour le salut du monde entier, aux dévots, aux solitaires, aux moines qui habitent la montagne de Schiît, nommée la *Balance des cœurs:** la paix soit avec eux. Avant toute chose, voici que je me prosterne sur mon visage devant votre sainteté. Lors, je vous informe, ô mes pères, de ce que la Seigneur m'a fait à cause du grand nombre de mes péchés. Le Seigneur m'avait donné deux filles: l'une m'a abandonné, je n'en sais point de nouvelles, et je suis dans une grande détresse à son sujet. Et pendant que je souffrais de cette grande tristesse, est venue à moi une autre douleur plus triste encore que la première, car ma fille, celle qui me restait, croyais-je, pour me consoler et me faire oublier, au lieu de sa sœur, un Satan s'est emparé d'elle, il la tourmente nuit et jour, jusqu'au point qu'elle en est venue à dire que la mort lui donnerait plus de repos que la vie. Et les plus grands personnages du palais m'ont conseillé à son sujet de l'envoyer à votre sainteté. Et maintenant voici la conclusion de l'espoir que j'ai en vous, c'est que Dieu ne refusera pas (d'exaucer) vos prières, et qu'elle sera guérie par vos supplications."

Et lorsqu'elle fut arivée dans la ville d'Alexandrie, l'émir sortit au devant d'elle avec de nombreux soldats; il se rendirent au monastère, ils prirent la lettre du roi,† ils la donnèrent au saint Anba Bemfoua. Or voici qu'il rassembla les frères et leur lut la lettre. Et lorsqu'ils eurent commencé de prier, le Satan se saisit de la jeune fille et se mit à la jeter à terre en leur présence, si bien que l'émir fut dans l'étonnement, avec tous ceux qui l'accompagnaient, et qu'ils dirent: "Comment ce Satan ose-t-il agir ainsi au milieu des saints?" Quant à la sainte Hilaria, lorsqu'elle eut vu sa jeune sœur, elle la reconnut, et son cœur fut plein de douleur à son sujet; elle pleura; et lorsque les frères la virent triste de cœur, il s'attristèrent aussi. Lorsque sa prière fut finie, Anba Bemfoua appela l'un des frères et lui dit: "Reçois cette jeune fille près de toi en ta cellule et prie pour elle jusqu'à ce que Dieu l'ait guérie." Le frère dit avec modestie: "Je ne suis point arrivé à ce degré (de perfection), et je ne

* Le roi Zénon savait le copte, on le voit, puisqu'il fait un jeu de mots sur le sens du nom Schiît, écrit non pas ϣⲓⲏⲧ, mais ϣⲓϩⲏⲧ, ce qui donne la signification susdite. C'était bien le moins que les moines prêtassent de leur esprit au saint empereur.

† Mot à mot: il sortirent.

garde ton royaume de tout achoppement, comme (il garda celui

* Ce passage dont la traduction est absurde en français, est très compréhensible en égyptien. Le corps n'était qu'une enveloppe d'un être moins grossier, le *double ;* on pouvait donc dire que cet être moins grossier n'avait sur lui que les os et la peau. Peut-être d'ailleurs n'y a-t-il là qu'une manière vulgaire de parler.

† Mot à mot : elle est en pitié de cœur sur elle.

‡ Mot à mot : lorsqu'elle eut un peu cessé de sa maladie.

§ Le mot copte est ⲡⲟⲓ, écrit aussi ⲡⲁⲓ dans le fragment de Leyde. Il s'agit bien d'un banc avec dossier, comme cela est expliqué dans la vie de Pakhôme. J'ai eu le plaisir de coucher moi-même sur cette sorte de lit : c'est dur et peu agréable.

‖ Mot à mot : ils se tournèrent pour partir.

¶ Cette phrase est amphibologique. On peut comprendre que les moines firent écrire Hilarie, ou qu'ils remirent la lettre à la plus jeune sœur.

religieuse et morale. Evidemment l'on s'en doit servir avec précaution et avec tact : mais l'historien doit s'en servir sous peine de ne pas connaître son sujet tout entier. Sous ce rapport, la publication de l'*histoire des deux filles de Zénon* ne saurait manquer d'être utile, si elle attire l'attention sur tout un côté inconnu du génie Égyptien, et par conséquent du génie humain.

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	a–m	*u*
Mordvin.—	*v*	*ai–k–e*
	v	*ci–k–e*
	v	*e*
Etruscan.—	*m*	*a–χ*
Mokscha.—		*i–fk–a*
		fk–a
Vogul.—		*a–kv–a*
Ostiak-Samoied.—		*o–k–e–r*
		o–k–u–r
		o–kk–a–r
Zyrianian.—		*o–t–i–k*
Wotiak.—		*a–tt–i–k*
Magyar.—		*e–ck–i*
		e–g–y

Lapponic.—	*a-kt*	
	a-kt-a	
Finnic.—	*y-ks-i*	
Esthonian.—	*u-ks*	
Tcheremiss.—	*i-k*	
Ostiak.—	*i-t*	
Akkadian.—	*i-kd*	
	i-d	
Assyrian.—	*e-d-u*	(loan-words?)
	i-kh-itu	(loan-words?)
Hebrew.—	*e-kh-od*	(loan-words?)
	a-kh-at	(loan-words?)
Kamassin.—	*o-b*	
	o-m	
Turak-Samoied.—	*o-b*	
	o-p-oi	
Tangy.—	*o——ai*	
Yenissei.—	*ó*	(most abraded form)
Mantchu.—	*y*(-ga)	
Chinese.—	*yih*	

Cf. the common Tatar word *bar-maχ*, 'finger,' from the first syllable of which come the Yakut and Turkic *bir*, Koibal *ber*, and Karagass *birü*, 'one'; the Tungusic *unakan*, and the Magyar *ujj*, 'finger'; the Akkadian *id*, 'hand'; the Kalmuck *id*-am, 'ring-finger,' etc., etc. It is only such tabular comparison which enables us to detect the variant and abraded forms.

II.

Two-words. Basis-concept :—The two Hands.

Finnic.—	*k-a-k-s-i*	
	k-a-x	(Strahlenberg)
Esthonian.—	*k-a-k-s*	
Akkadian.—	*k-a——s*	
	g-a——s	
Zyrianian.—	*k-y-k*	
Vogul.—	*k-i-t*	

i–s

Cf. Ak. *mes*, *mis*, 'many,' sign of plural. So, similarly, "the Puris of South America call 'three' *prica* or 'many.'" (Sayce, *Principles of Comp. Philol.*, 274.)

Second Akkadian, and general Ugro-Altaic, concept:—(Hand + hand) + Foot.

Akkadian.— *e–s–s–e* / *e–s–s–a* } *Cf.* Ak. *essâ*, 'foot,'

Etruscan.— *e–s——a–l*

e–s——a–l–s = 'third.'

e–s———l–z = 'thrice.'

z——a–l

z———l (*e.g.*, *naper zl.*, "grave-niches 3," Cippus Perusinus).

Nogai Tatar.—	*o–l*
Finnic.—	*k——o–l–me*
Mokscha.—	*k——o–l–ma*
Mordvin.—	*k——o–l–mo*
Esthonian. } Lapponic. } —	*k——o–l–m*
Vogul.—	*k——o–r–om*
Magyar.—	*h——a–r–om*
Basque.—	*h——i–r–u*
Zyrianian.—	*k——u–j–im*
Tcheremiss.—	*k——u——m*
Surgut.—	*k——u–d–em*
Ostiak.—	*x——u–d–em*
Yukagir.—	*j——a–l–on*
Tungusic.—	*g——i–l–an*
	i–l–an
	e–l–an

The foot-words correspond, *e.g.*, Yenissei-Ostiak *bul*, *pul*, Buriat *kol*, Ostiak *kur*, Mongol *kul*, etc., 'foot.' The letter-changes are in accordance with the laws of Turanian languages. *L* final, at times, disappears in Akkadian, *e.g.*, *mal-ma*, *pil pi*, *bil-bi*, etc. Possibly an original final *l* in *essa-l* reappears in the Assyrian *sal*-satu, 'three.' The *l–r* change is familiar, *e.g.*, the Susianian Lagama*l*–Lagama*r*.

IV.

FOUR-words. A common Ugro-Altaic concept: (Hand + hand + eye) + Eye.

Mr. Pinches gives *limmu* as an Akkadian word for 'four'; *cf.* *lim*, *liv*, *li*, As. *enu*, 'eye.' But the more usual form is:—

Akkadian.—	*s——a*
	s——a–n–a
	s——a–b–a
	s——a–n
	s——a–v
	s——i–v
	s——i–m–u

Akkadian.—	*n -i-n*
	n -i-n-g-a
Lapponic.—	*n -e-l -j -e*
Finnic.—	*n -e-l -j -a*
Magyar.—	*n -e-l -l -i* (Strahlenberg)
	n -e —g-y
Mordvin.—	*n -i-l -e-n*
Vogul.—	*n -i-l -a*
Tcheremiss.—	*n -i-l*
Zyrianian.—	*nj-o-l*
Ostiak.—	*nj-e-l*

For examples of *n-l* change, vide Schott, *Über das Altai'sche oder Finnisch-Tatarische Sprachengeschlecht*, 119, *e.g.*, "Mongol. *em-N-ekü* für *em-L-ekü.*" That the foregoing FOUR-words were originally

connected with foot-words will, I think, appear from the following list of the latter;—

Akkadian.—	*n–e –r*
	n–i –r
Tcheremiss.—	*j–a –l*
	j–o –l
Finnic.—	*j–a –l–k–a*
Lapponic.—	*j–uo–l–k–e*
Esthonian.—	*j–a –l–g*
Magyar.—	*gj–a –l* (–og) = 'foot-passenger.'

The *r–l* change has been noticed. So, in the lists of Euphratean kings, Pu–u–lu, Pulu, Pul, Phulos, appears in the Ptolemaic canon as Πῶρος. *Cf.* the Ak. *pur*, *pul*, "to explain." The FOUR-words are natural variants from the prior idea. A comparison of the Zyrianian and Ostiak 'four' with the Tcheremiss 'foot,' brings the point out very clearly.

V.

FIVE-words. Basis concept :—the Hand, as having five fingers.

The Hand having already furnished Two-words, and being naturally again called upon to assist in expressing numerals, man, as a matter of course, differentiates in the form, and produces a variant of the *kat*-words, thus :—

	Hand.	*Five.*
Akkadian.—	*k–a–t*	*v–a–s* (abraded form *ia*, *a*)
		v–a–r
		b–a–r
		p–a–r–a
Finnic.—	*k–ä–t–e*	*v–ü–s–i*
Esthonian.—	*k–a–s–i*	*v–ü–s*
Lapponic.—	*k–ä–t*	*v–i–t*
Tcheremiss.—	*k–e–t*	*v–i–s*
Mordvin.—	*k–a–d*	*v–a–t–e*
Zyrianian.—	*k–i*	*v–i –t*
Vogul.—	*k–a–t*	*a–t*

The earth thereof I dug, and the bottom of the water I reach
The bank of it in gypsum and kiln-brick
I made.
The position of the bank of the great wall,
Which like a mountain had not been lifted up,
With gypsum and kiln-brick I caused to be made.

Notes to Column I.

1. *wikûm*: cf. Heb. מִשְׁפָּט, "justice": Ps. ix, 9.

2. *rîm*: cf. Syr. ܪܝܡܐ, "just," "right." *rîm*: 5 R. 13, 55 Rev. [illegible]: 5 R. 12. No. 4, 35. SIG = ri-e-a-u. *muttarû* = *muttarrû*: p[illegible] 2 Ithpa'el of *arû*, [illegible] = Heb. [illegible], Ps. xxv, 8). *Cf.* Lotz, Tigl. II, 96.

3. *[illegible]*: 5 R. 37, col. I. 39.

4. *wattûsû*: ptcp. I. 2 of *šûsû* = [illegible] Heb.

5. *wappûrû*: ptcp. IV, 1 of *parâsu*: Nif. = "to cease," "leave off [illegible]: Stand. Inscr. I. 11: Tigl. V. 41: VIII, 19.

6. *[illegible]*: "feeder," "food-supplier": a term illustrated by 16 *sqq.* The Heb. (Jer. v. 8. Ketib) and Chald. [illegible] is cognate.

8. *[illegible]*: cf. *[illegible]*: Stand. Inscr. I, 26; and *ittu*, *ibid.*, I, 23.

10. *itinu* = *iddinu*, aor. I. 1 of *nadânu*, "to give." With *ti* = [illegible] *tu* = *iu*, line 21: II. 25 *tu* = *tu*. Such peculiarities of spelling may r[illegible] the dialect of individual scribes; but, on the other hand, they may be [illegible] more than variations of writing, and indicate no difference of pronunciatio[illegible]

11. *nîrûti*: aor. II, 1 of *târi* = [illegible].

12. *šîtu*: infin. I. 1 of Hollow Verb. *Cf.* Ethiop. ሰሠዐ: ex[illegible] obedivit; (2) suscepit, gratum habuit; (3) St. John ix, see ii, 15, *infra*.

sirtu = شرط, conditio, lex.

ukânis = *ukannis* aor. II, 1 of *šanâšu*, "to submit," Tigl. III, [illegible] *ukinis*, "I reduced," Tigl. I, 54 (= *ukannis*, with vowel-assimilation).

13. *sattukû*: R. *sanâqu*, syn. of *qarâbu* (satnûqu, with regressive assim[illegible] Or is the root שתק (or שָׁרַק), quievit? Sedationes = placationes = sacrif[illegible]

dussû: "rich," "fat," "abundant": *cf.* *udassa*[m] l. 28. R. דשא: *cf.* a[illegible]

14. *nidabû*: plur. in -u, Heb. נְדָבוֹת.

15. *Cf.* Tigl. VI, 34, *sq.* bilta u madatta eli ša pana uttir ina muḫḫiš[illegible] and tribute, above what was before, I added upon him."

16. *IL-E*, *i.e.*, apparently *elli*. *Cf.* ii, 27; iii, 9. GÛ = *alpu*, S[b] 96[illegible]

marû: *cf.* מְרִיא, 2 Sam. vi, 13; 1 Kings, i, 9. Or perhaps *mâru*, "[illegible]

ŠU-UL: a Sumerian expression: *cf.* 4 R. 25, col. 3, 37. U-ŠAR [illegible] ŠU-UL-A-ME-EN = azkaru ellu uštaklilu, "(when) the glorious hero w[illegible] fected": 4 R. 9 15, 16. *Obv.* (Hymn to Sin) ŠU-UL = šuk-lu-lu[m], "com[illegible] a verbal adj. like *šurbû*, *šuquru šunṭulu*.

u-ša-ak-li-il
i-na ZAG-GAB KA-GAL KA-GAL AMA AMA URUDU
45 e-iq-du-ti^{m} ÇIR-RUŠ-RUŠ še-zu-zu-u-ti uš-zi-iz
ḫi-ri-su aḫ-ri-e-ma šu-bu-ul me-e ak-šu-ud
ki-bi-ir-šu in EŠIR-Ê-A u ŠIB-AL-UR-RA
lu ab-ni^{m}
za-ra-ti ki-ib-ri ša BADA DA-LUM
50 ša ki-ma sa-tu-u^{m} la ut-ta-aš-šu
in EŠIR-Ê-A u ŠIB-AL-UR-RA u-še-bi-iš

Translation.

Nebuchadrezzar, king of righteousness,
The faithful shepherd, the guide of mankind,
The ruler of the subjects of Bel, Shamash, and Merodach,
The mild, the possessor of wisdom, that seeketh after life,
5 *The exalted, the unwearied,*
The sustainer of Esagilla and Esida,

12. *ēṭu:* infin. I, 1 of Hollow Verb. *Cf.* Ethiop. ሕጠዉ: exaudivit, obedivit; (2) suscepit, gratum habuit; (3) St. John ix, see ii, 15, *infra.*

sirṭu = شرط, conditio, lex.

ukânis = *ukannis* aor. II, 1 of *kanâsu*, "to submit," Tigl. III, 74. *Cf.* *ukinis*, "I reduced," Tigl. I, 54 (= *ukannis*, with vowel-assimilation).

13. *sattuku:* R. *sanâqu*, syn. of *qarûbu* (satnûqu, with regressive assimilation). Or is the root שתק (or שָׁנַק), quievit? Sedationes = placationes = sacrificia.

dussâ: "rich," "fat," "abundant": *cf.* *udassa*= l. 28. R. דשא: *cf.* also דֶּשֶׁן.

14. *nidabû* · plur. in -u, Heb. נְדָבוֹת.

15. *Cf.* Tigl. VI, 34, *sq.* bilta u madatta eli ša pana uttir ina muḫḫiśu, "toll and tribute, above what was before, I added upon him."

16. *IL-E*, *i.e.*, apparently *elli*. *Cf.* ii, 27; iii, 9. GÛ = *alpu*, S[b] 96.

marû: *cf.* מְרוּאֵל, 2 Sam. vi, 13; 1 Kings, i, 9. Or perhaps *mâru*, "young."

ŠU-UL: a Sumerian expression: *cf.* 4 R. 25, col. 3, 37. U-ŠAR EL-LA ŠU-UL-A-ME-EN = azkaru ellu uštakliłu, "(when) the glorious hero was perfected": 4 R. 9 15, 16. *Obv.* (Hymn to Sin) ŠU-UL = šuk-lu-lu[m], "completed," a verbal adj. like *šurbû*, *šuquru šunṭulu*.

44. Assyrian : *ina çilî abulâti rîmû êrî.*

45. For RUŠ, *cf.* 5 R. 38, obv. 1, 8 : HIBIS — ru-uš-šu . . . and with the Sum. term HIBIS, *cf.* Assyr. *gibîu, gibît,* "mass," "size."

50. *uttaššu* : aor. II, 2 (Iftaal) of *nasû* = נשׂא.

51. EŠIR-Ê-A = Assyr. *iddû.* 4 R. 6, 45/46 *b.* [illegible] = id-da-a. S[b] 1, 1 rev. id-du u. *Cf.* The name of the town I-ID, *Hit,* 5 R. 23, 1, rev. 32 ; and 5 R. 22, 1, rev. 25 : E-ŠIR = [illegible] : 5 R. 38, rev. 2, 30 : (ta ?)-ar—id-du-u.

COLUMN II.

Transcription.

aš-šu ma-aç-a-ar-ti E-SAG-ILLA du-un-nu-ni[m]
li-im-nu[m] u ša-ag-gi-šu
a-na ba-bi-la[m] *ki* la sa-na-ga-a[m]
ša ma-na-ma šarru ma-aḫ-ri-i[m] la i-pu-šu
5 in ka-ma-at ba-bi-la[m] *ki* BADA DA-LUM

The bank thereof with gypsum and kiln-brick
I reared high as the wooded hills.
10 *On the flanks of Babylon, with a heaping of much earth,*
I heaped it up:
A strong flood of many waters,
Like the volume of the sea, I carried round it:
With abundant waters I girded it about.
15 *That the soul of the people might accept Babylon for*
a dwelling-place,
In the capital of Shinar and Accad
I added a reservoir (?)
Ezida, "The Enduring House," in Borsippa
Anew I made. The cedars of its roof
20 *With shining gold I overlaid:*
With gold, silver, stones of price,
Bronze, palm-wood, cedar,

ma-
šum-šu

mû means "water," and *ma'* probably "watercourse." With *šu*, *cf.* Arab. سعى, "to go," "run."

19. *çululitu:* with *çu*. Stand. Inscr. always *su*.

21. Assyr. *ina ḫuraçi kaspi abni nisiqtiᵐ*.

22. *miskanna:* elsewhere *mismakanna*

23. *šikin:* construct of *šiknu: cf. šiknatu* in *ušapû šiknat napišti*, "they created things of life." (Creation Fragment.) R. *šakânu*, "to make," "set up," etc. But *cf.* 5 R. 32, 1 obv. 24, b. c. *qadû šikani=šiknu ša nâri*, "the bed of a river."

25. *tûb=ṭub*. See note on I, 10.

27. *pasillu*ᵐ: Is this a metathesis of פסל, Judg. v, 25; vi, 38? Or must we rather compare the root פסל, "to carve"? In either case the term seems to mean "dish." compare the parallel line I, 17: *ḫiza šuluḫê damqâtiᵐ*. As to *bitrûtiᵐ*, it is plur. of *bitrû*, which might be compared with בָּרִיא, "fat," "rich," of food (Hab. i, 16) and with בָּרָה, "to eat," בְּרוּת, "food." But from 5 R. 20, 2, 39: NAM-EN-AK-A=bit-ru-u, the conclusion seems to be that *bitrû* is a verbal adj. from *birû*, "to see," "look at," and means spectabilis, insignis.

5

10

15

20 a-na ba-bi-la^{m} *ki* u-ka-an-ni-iš
bi-la-at MA-DA MA-DA bi-ši-it sa-tu-u^{m}
ḫi-sab ta-aš-a-ti^{m} ki-er-ba-šu am-ḫu-ur
a-na çi-il-li-šu da-ri-i
ku-ul-la-at ni-ši^{m} ṭa-bi-iš u-pa-aḫ-ḫi-ir
25 ur-ri-e še-i^{m} DA-LUM-ti^{m}
la ne-bi aš-ta-pa-ak-šu
i-nu-šu E-GAL mu-ša-ab šar-ru-ti-ia
ma-ar-ka-aš ni-ši^{m} ra-bi-a-ti^{m}
šu-ba-at ri-ša-a-ti u ḫi-da-a-ti^{m}
30 a-šar ka-ad-ru-ti^{m} uk-ta-an-na-šu
i-na ba-bi-la^{m} *ki* e-eš-ši-iš e-pu-uš
in ki-gal-la^{m} ri-eš-ti-i
in i-ra-at er-zi-ti^{m} ra-pa-aš-ti^{m}
in ÊŠIR-Ê-A u ŠIB-AL-UR-RA
35 u-ša-ar-ši-id te-me-en-ša
e-ri-ni^{m} DA-LUM-ti^{m} ul-tu la-ab-na-ni^{m} ki-iš-ti^{m}

e-el-li-ti^{m} a-na zu-lu-li-ša lu u-bi-la^{m}
BADA DA-LUM
in ÊŠIR-Ê-A u ŠIB-AL-UR-RA
40 u-ša-aš-ḫi-ir-šu
pa-ra-as šar-ru-ti šu-lu-uḫ be-lu-ti^{m}
i-na li-ib-bi-ša u-ša-pa-a^{m}
aš-ši ga-ta u-sa-al-la-a EN-EN-EN
a-na D. mar-duk ri-mi-ni-i il-li-ku su-bu-u-a
45 EN MA-DA MA-DA D. AMAR-UTU
ši-mi çi-it bi-ia
bît e-pu-šu la-la-ša lu-uš-bi-a^{m}
i-na ba-bi-la^{m} *ki* in ki-er-bi-šu
ši-bu-tu lu-uk-šu-ud
50 lu-uš-ba-a li-it-tu-ti
ša LUGAL LUGAL ki-ib-ra-a-ti^{m}
ša ka-la te-ne-še-e-ti
bi-la-su-nu
ka-bi-it-ti
55 lu-um-ḫu-ur
ki-ri-ib-ša
li-bu-u-a
i-na ki-er-bi-ša
a-na DA-ER-a-ti^{m}
60 çal-ma-at ga-ga-da^{m} li-bi-e-lu

Translation.

The pontiff supreme,
The sustainer of the town of the great gods am I.
To Esagilla and Ezida
In chief was I true;
5 *The oracle of the places of Nebo and Merodach, my lords,*
I seek unto faithfully.
Their holy festivals,
Their great banquet,
With fine large bullocks,
10 *Bullocks full-grown,*
Pure dishes,
A savour of victims (?),
Flesh (?), *vegetables, fish, fowl,*
Tokens of abundance,

5 *An outpour*
Year by ye
Before then
The wide-q
Filled my h
10 *To Babylon*
The tribute
The fulness
Unto its ste
The whole
15 *Great store*
Measureless
At that tim
The meeting
The home o
30 *The place w*
In Babylon
In hollow
In the boso
In gypsum
35 *I made fast*
Huge cedar
Noble, for
A might rampart
In gypsum and kiln-brick.
40 *I threw around it.*
A reserve of royalty, a stronghold of lordship,
In the heart of it I created.
I lifted up hands, I besought the lord of lords,
To Merodach the merciful went my prayers:
45 *"Lord of the lands, O Merodach,*
Hear the utterance of my mouth!
The house I have made—with the fulness thereof may I be satisfied!
In Babylon within it
Hoar age may I attain unto!
50 *May I be satisfied with children!*
Of the kings of the regions
Of all mankind
Their tribute

43. *gasa*, i.e., *qasa*, qusi or *qasu*, "hand.

44. *Cf.* Ps. xviii, 6.

53 *bilasunu*=*bilatsunu*, Stand. Inscr. X, 11.

54. *kabitti*: *kabtu*, "heavy," f. *kabittu*. *Kabtu* is related to Heb. כָּבֵד, as *abâtu* ("to perish") is to Heb. אָבַד.

59. DA-ER-a-ti^{m}: 5 R. 21, 15, 1 obv. DA-ER=ar-ka-tu. The phrase in the text is, therefore, *ana arkâti*^{m}, "hereafter," "for the future;" and Stand. Inscr. X, 18 is to be read and rendered in the same way.

60. "The dark-headed race," *i.e.*, mankind in general: see Stand. Inscr. *ad fin.*

Ilibilu: precative, from *bâlu*=בָּלַל; aor. *ibêl*, *ibêl*.

ERRATUM.

Proceedings, 10th January, 1888.

Page 145, line 4, *for* ৭, *read* ৭.

A Paper by Prof. E. Amélineau, entitled "Le Manuscrit Copte No. 1 de la Bibliothèque de Lord Zouche," was read by the Secretary.

Remarks were added by Rev. J. Marshall, Mr. J. Offord, Mr. T. Christy, and the President.

A Paper by Prof. E. et Dr. V. Revillout, entitled, "Textes Égyptiens et Chaldéens relatifs à l'intercession des vivants en faveur des morts," was read by the Secretary, which will be issued in a future number of the *Proceedings*.

Remarks were added by Rev. A. Löwy, Dr. S. Louis, Mr. J. Pollard, and the President.

Thanks were returned for these communications.

d'en parler. Je viens de le copier entièrement et de l'étudier, et je me crois maintenant à même d'en parler en toute connaissance de cause. Cette étude m'a pris beaucoup de temps et causé une assez grande fatigue; mais je suis complétement de l'avis de Mgr. Lightfoot, mon temps et ma peine ont été amplement récompensés par les résultats de l'étude.*

L'origine et l'histoire du dit manuscrit sont consignées sur une feuille de papier que l'on a avec beaucoup de raison laissée dans le manuscrit même: je ne saurais mieux faire que de transcrire ici ces indications dont la plupart ont d'ailleurs pris place dans le catalogue imprimé de la bibliothèque de Parham. Voici cette note:† "Mr. R. Curzon brought this volume from the Coptic Monastery of Souriani on the Natron Lakes, to the west of the village of Teranneh on the Nile, in the month of March, 1838. It consists of 254 leaves of vellum, which contain two indexes, and the Gospels of St. Matthew and St. Mark, with the Commentaries of St. Cyril, St. Chrysostom, Eusebius, Gregory the Patriarch, etc. The leaves are not in their proper places; they have been put together just as they came over, to prevent their being lost. The name of the scribe who wrote this MS. is Zapita Leporos, a monk of the monastery of Laura, under the rule of the Abbot Macarius. Macarius of Alexandria, abbot of the monks of Nitria, died according to the *Art de Vérifier les Dates*, either in the year 395 or 405; it would therefore appear that this manuscript must have been written before the end of the fourth century, in which case it is the most ancient book in existence with a date. Several of the Syriac MSS. which were brought to England from the same monastery in which this was discovered, are supposed to be of equal antiquity; the earliest of those which have any date given in them is a quarto of Eusebius which was written in the year 411: it is now in the British Museum. It seems however that this manuscript is even made more ancient, as it was probably written about the year 390."

Cette note, précieuse à beaucoup d'égards, contient un certain nombre d'inexactitudes, comme il est évident à ceux qui se sont occupés d'histoire ecclésiastique. Si le manuscrit eût été écrit vers l'année 390 de notre ère, il serait assez difficile d'expliquer comment il peut contenir certains passages des œuvres de St. Jean

* This magnificent MS. would well repay careful inspection. *Ibid.*, p. 382.

† Je respecte l'orthographe et la ponctuation de l'original.

when a narrow view is taken of it. If, instead of comparing a few Egyptian personal pronouns with their equivalents in Hebrew, Arabic, or Assyrian, the whole system of pronominal forms is looked at and studied, not only in the languages immediately concerned, but in the Indo-European and other families of speech, it will be seen upon what very insufficient grounds many scholars have hitherto founded their conclusions.

They do not seem to be aware that in languages utterly unconnected, Pronominal Forms often resemble each other, both in sound and in significance,* and that it would be nearly as reasonable to draw inferences from the resemblance between the Interjections of two languages. Interjections, as being mere exclamations expressive of feeling, are by many scholars not counted as words, properly speaking. Pronominal roots, which in their first significance merely point to an object in space, and "in their primitive form and intention are addressed to the senses rather than to the intellect,"† are only one step removed from the Interjections.‡ Professor Max Müller§ sees no reason why we should not "accept them as real survivals of a period of speech during which pantomime, gesture, pointing with the fingers to actual things, were still indispensable ingredients of all conversation." They have, however, so completely penetrated and pervaded the whole structure of language, and particularly of Semitic and Indo-European speech, that there is not a single word in any language of these families which has not once had at least one of these pronominal forms bound up with it.

The nature of these demonstratives and their extreme importance in the structure of language can best be learnt from the study of

* M. Halévy speaking of Assyriologists (*Journal Asiatique*, 1874, p. 474), says: "Ils semblent oublier un fait établi depuis longtemps par la linguistique, c'est que les familles de langues les plus diverses montrent souvent une grande similitude dans les pronoms. Il serait facile de retrouver dans les langues africaines, malaises, et papoues toute la série des pronoms qu'on signale dans l'accadien. Quelle est la valeur de pareilles comparaisons? Elle est absolument nulle, et s'évanouit au moindre examen." In reply to this, M. Lenormant (*Langue Primitive de la Chaldée*, p. 165) never dreams of denying the force of the argument if it were applicable to the case in point, but maintains that M. Halévy has misunderstood what is really asserted by Assyriologists.

† Max Müller, *Science of Thought*, p. 221.

‡ Ewald, *Ausfürl. hebr. Spl.*, p. 258.

§ *Ubi supra*, p. 554.

certain suffixes have been traced to attributive roots.* Languages which are so developed as to admit of whole sentences called adverbial or prepositional clauses easily give birth to expressions like 'because,' 'secundum,' 'in obedience to,' which are of a more mixed nature than the primitive demonstrative forms, or derive their prepositional or adverbial force from the presence of demonstrative elements. The Indo-European languages again largely admit of composition between attributive roots, and a second root may therefore assume the appearance of a suffix to that to which it is joined. Of the part which analogy plays in multiplying words and forms it is needless to speak.

Two of the most eminent Semitic scholars, Ewald and Dillmann, have put forth a doctrine on the pronominal forms substantially

* This has always been acknowledged. See Bréal, *ubi supra*, IV, p. xix, and an excellent note of M. Dutens', *Essai*, p. viii.

some of the forms which differ in vocalisation can be proved to have been originally one. *em* and *en* have a vocalic anlaut like the Coptic and ⲓⲛ, but they are demonstrably connected with *mā* (and *mā*) and *na* respectively.

The consonantal endings, *f*, *k*, *s*, and *t*, are apocopated forms of syllables representing words. No one can say of the Egyptian forms, what some say of the Indo-European, that they are "rein hypothetische gebilde." *fa*, indeed, has not yet been found as a separate word, but its compounds *pe-fa* (otherwise written with the determinative of direction) *te-fa* and *ne-fa* are in frequent use. All the other forms are well known words, current at some time or other in Egyptian speech. The reduplications and combinations of these forms are also well

are innumerable languages without these verbs. Semitic languages are to this day without a verb 'to have,' and it was only by loss of their physical signification that הוה, or كان, came to mean 'be. Our own 'be' originally signified 'grow,' and was not then serviceable as a copula. All languages at first grew up without feeling the need of a *verb* as copula to connect subject and predicate. "Die Mittellandischen sprachen," says Ewald,‡ "haben für den fall dass die aussage in keinen vollkommern verbum besteht, ziemlich früh das verbum *seyn* seine stelle ersezn und so zur

* Writers who so readily assume the existence of *verbs*, should be compelled to read Schleicher's *Unterscheidung von Nomen und Verbum*.

† One singular consequence of this doctrine is that two Egyptian equivalents of the verb 'to be' (𓋴𓏏𓅱𓂝 *às pu*) being put together produce an interrogative pronoun.

‡ *Ausf. heb. Sph.*, § 297.

entât em sept Tetâ.

The three forms consisting of a single vowel, *â*, *i*, *u*, can by means of proper names be traced back as suffixes to a period anterior to the most ancient monuments. M. Maspero long ago §

* *Zeitschr. f. vergl. Sprachf.*, XXIII, p. 564.

† In , which, however, is often written simply ; one of the best proofs that is not a consonant foolishly identified with ; which is a purely Semitic utterance, unpronounceable by Turks, Persians and Hindus who use the Arabic alphabet.

‡ *Proceedings of Soc. of Bibl. Arch.*, 1882, p. 68. I have never published the "onslaught" there referred to, which is quite unnecessary after Dr. Stern's onslaught in the *Zeitschrift* of 1884, pp. 58–78.

§ *Mélanges d'Archéologie*, p. 139. Note.

persons singular are :—

2nd person *k* masc. *t* femin.

3rd „ „ *s* „

These are all apocopated forms belonging to pronouns, none of which are tied to any definite person or gender. The full form *ku* appears in the texts of the Pyramids.

ā-ḥā-reku, rise up, thou, Pepi I, 117.

āp-ku Ḥeru, Horus judgeth thee, *ib.*, 33.

χenṭu-ku, thy throne, *ib.*, 81.

* A very curious, but by no means the only, instance of the identification of these two pronouns is the interrogative form written *às-pu*, in the Luqsor text of Pentaur, and *as-pa* in the Karnak text. See de Rougé *Chrest.*, § 231.

in the matter, but "whence comes the identity of the Demonstrative stems *sa*, *ma*, and how is it to be explained that the two families of speech agree in using the demonstrative *ta* for the second and *ma* for the first person?" But, he wisely adds, "Verirren wir uns nicht in die dunklen Irrgänge der frühesten Sprachperiode." †

* "Ueber die Wortbildung in der Finnisch-Ugr. Sprachen." in the *Zeits. d. D.M.G.*, XX., 695.

† In the early essay of Bopp already quoted, he says, "Die Pronomina gleichsam zu den vorsündfluthigen Zeiten der Sprache gehören, und in Semitischen uber die Periode der Festsetzung des drei consonantischen Wurzelsystems hinausreichen einsylbig sind und selbst formellen Zusammenhang mit Sanskritischen Pronomina zeigen," p. 16. See also the long note to this passage. The doctrine is no doubt unsound, but it has very much more to say for itself than the unscientific talk about the Semitic character of Egyptian grammar.

[redacted]

Proc. Soc. Bibl. Arch., March, 1888.

PLATE II.

A NEW TEXT CONCERNING THE STAR KAK-SI-DI.

K. 2894.—REVERSE.

n

t

e

ri

shaphel of *bêlu*, בעל), "which it is not (for any) to master."

30. *ina kibîtika çirti*[m]: This shows that in the India House Inscr. Col. X, 1 we should read ki-bi-tu-uk-ka, "By thy command:" see my note (*Proc.*, Dec., 1887).

31. *arûti*[m]: 1 R. has *limtalli*. The character *ša* is nearly obliterated on the cylinder. For the phrase, see Ind. House Inscr. X, 16, *mugalliti aa arûti*.

V.—The Cylinders from Senkereh.

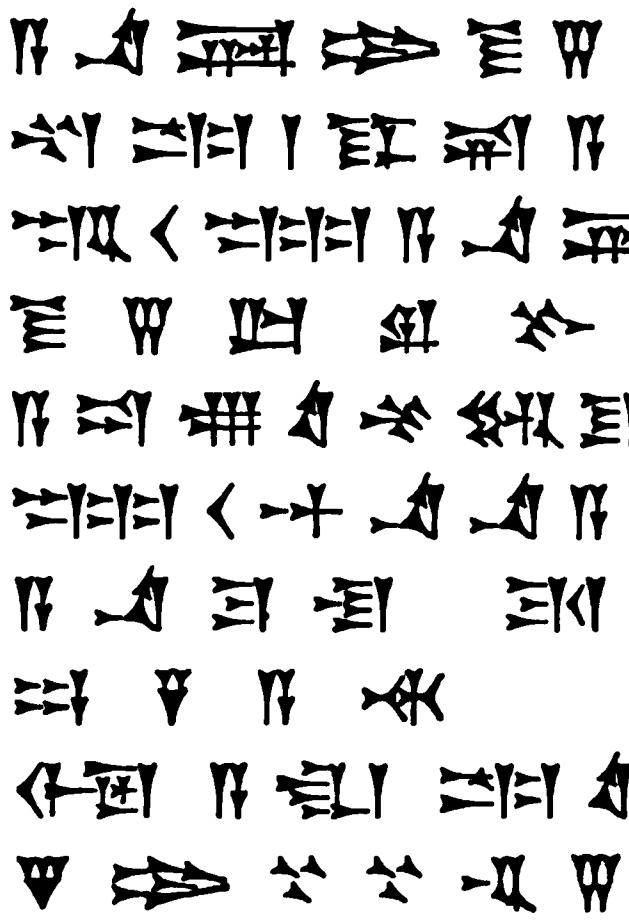
[1 R. 51. No. 2.]

Transcription.

1 D. na-bi-u[m]-ku-du-ur-ri-u-çu-ur šar KA-DIMMER-RA-KI (*v. l.* D. nabiu[m]-ku-dur-ri-u-çur)
aš-ri ka-an-šu mu-ut-ni-en-nu-u
pa-li-iḫ EN EN-EN
za-ni-in (*v. l.* nin) E-SAG-ILLA U E-ZI-DA

PLATE II.

K 523.



REVERSE.

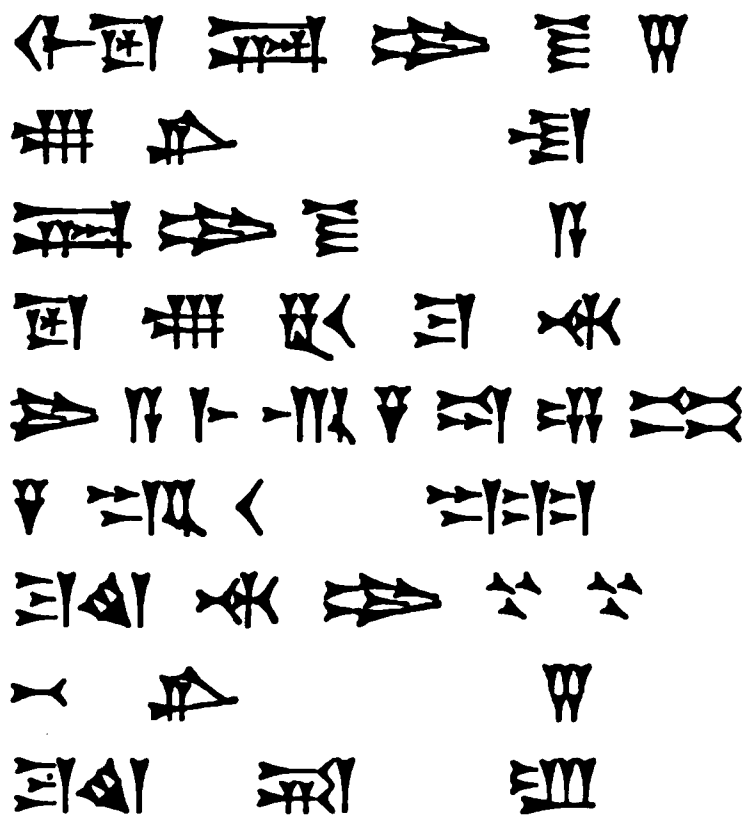
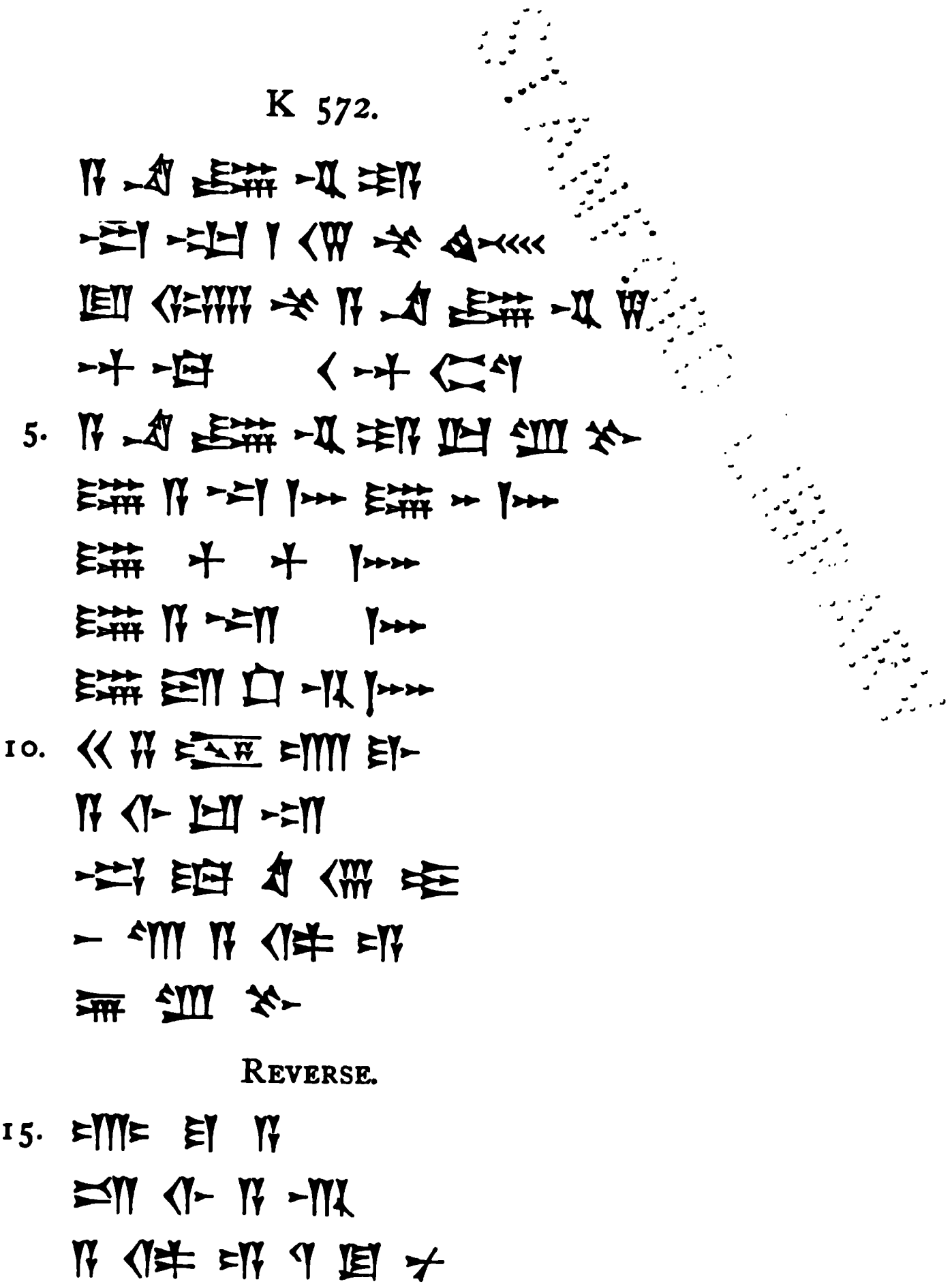


PLATE III.

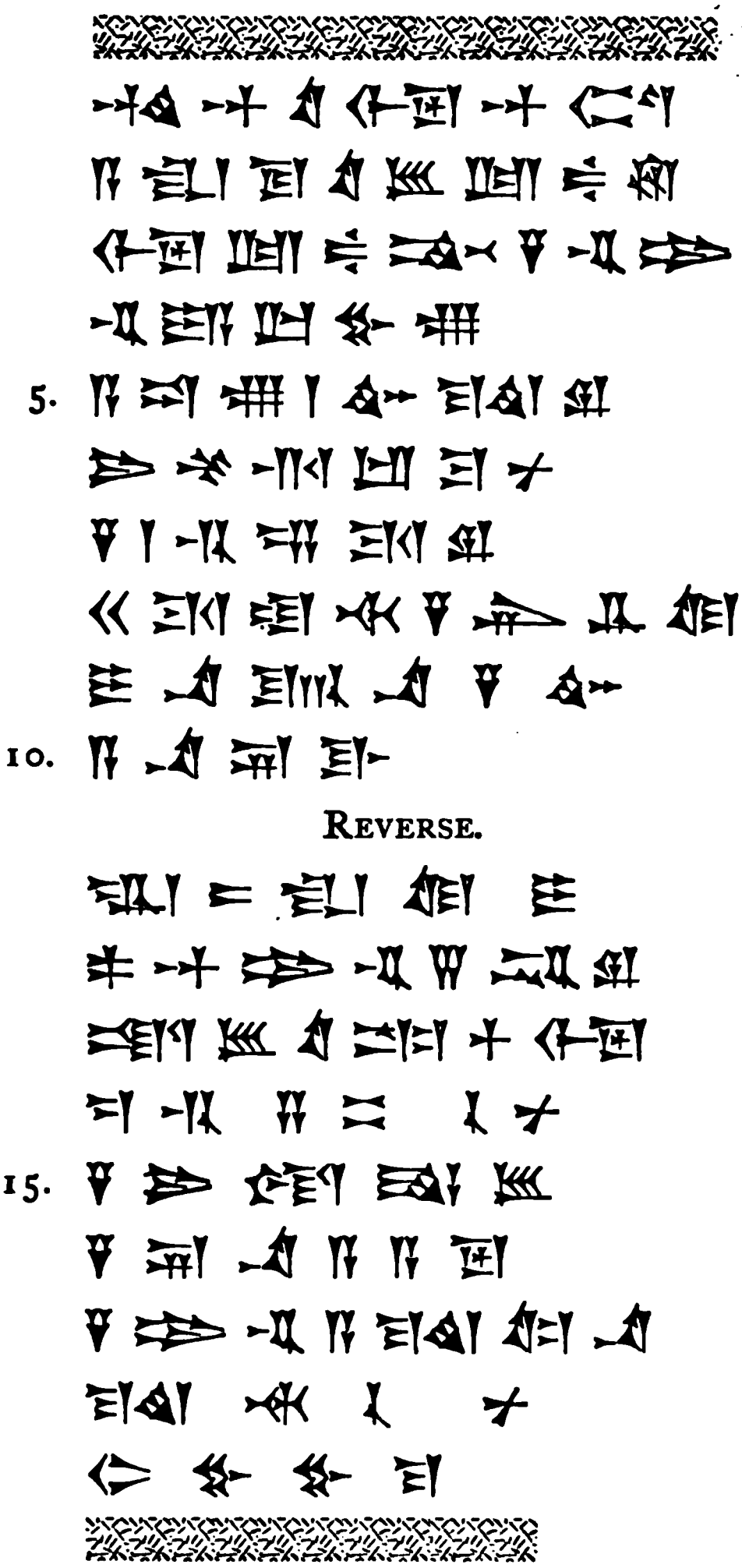
K 572.



REVERSE.

PLATE IV.

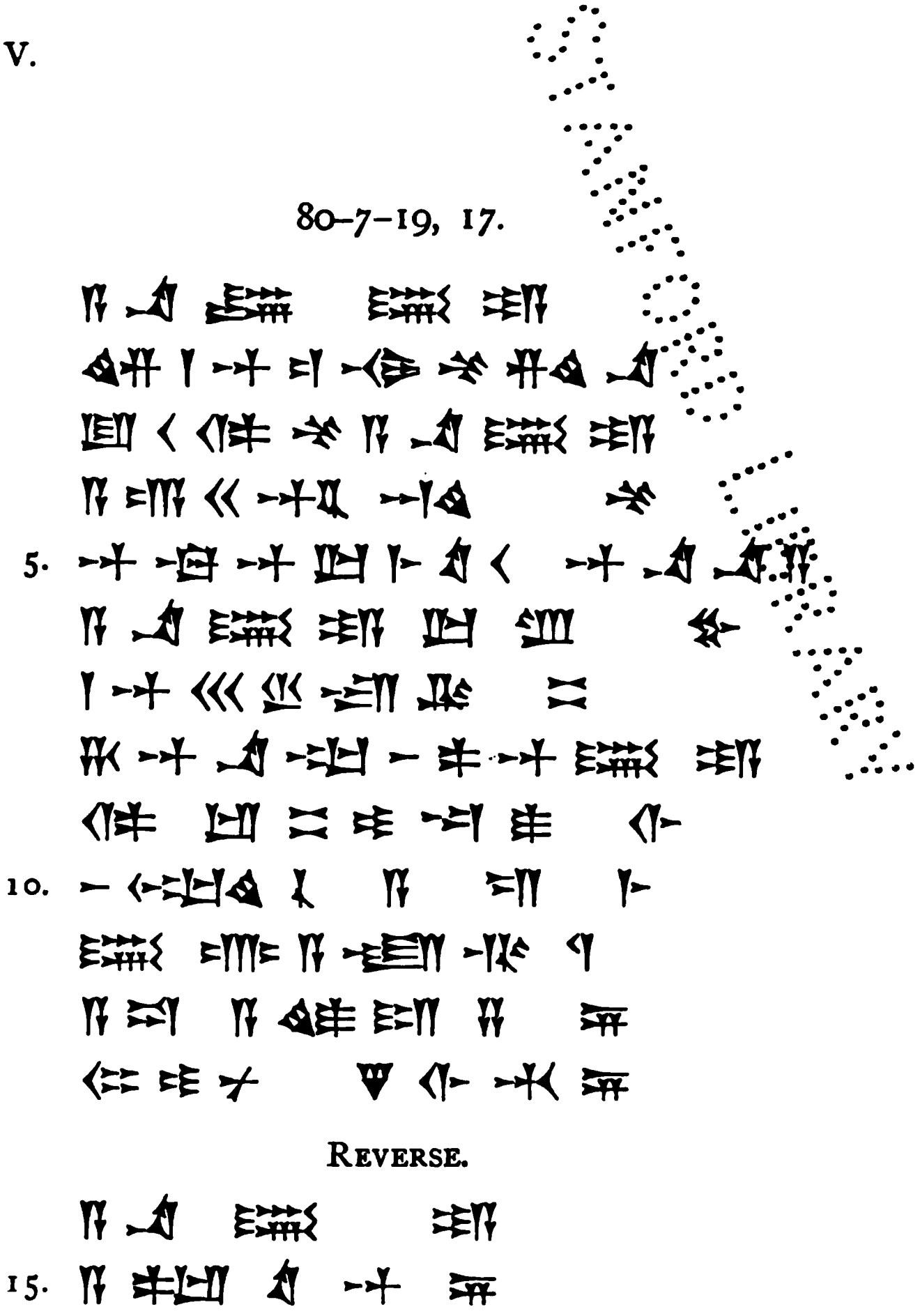
K 1122.



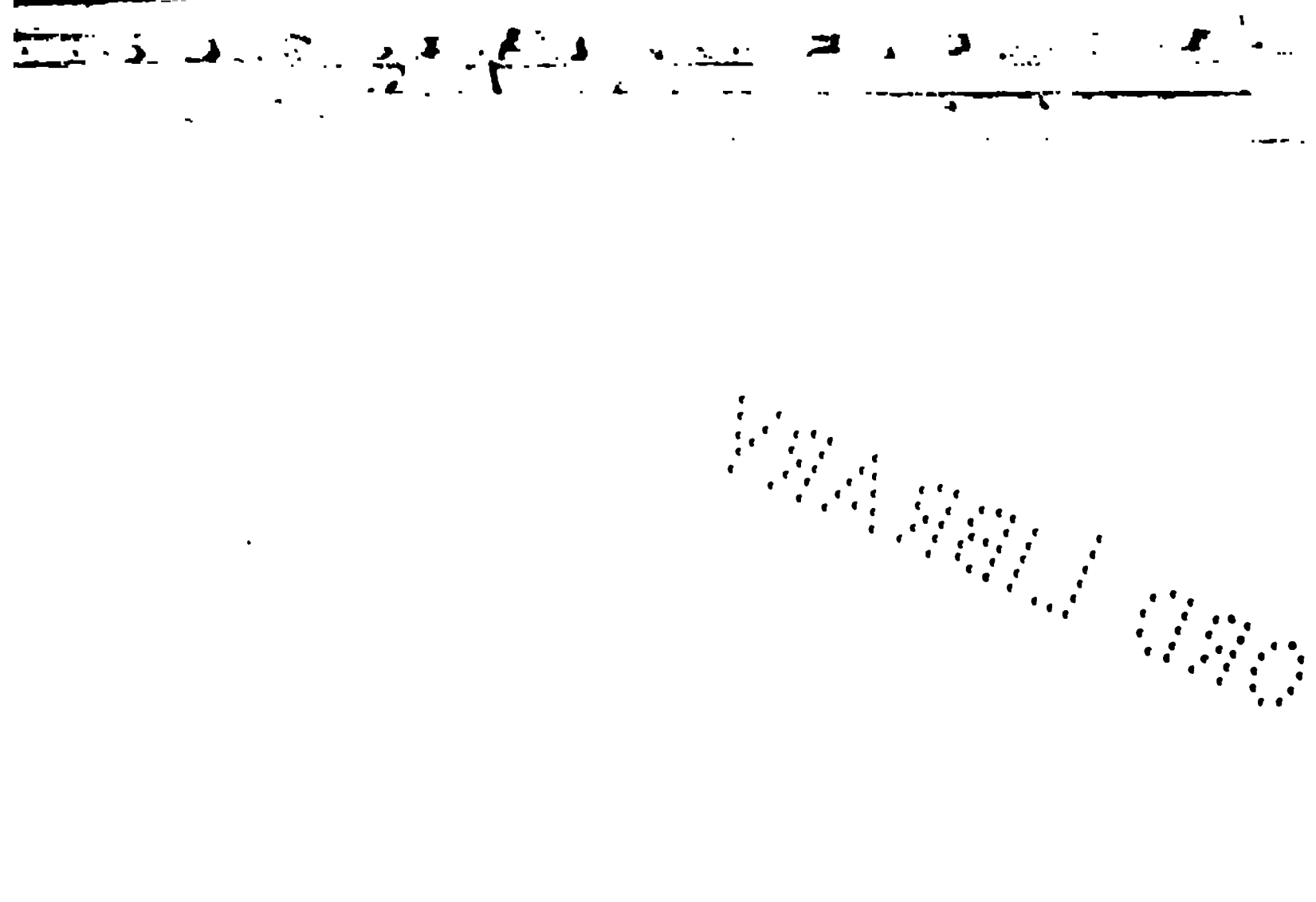
REVERSE.

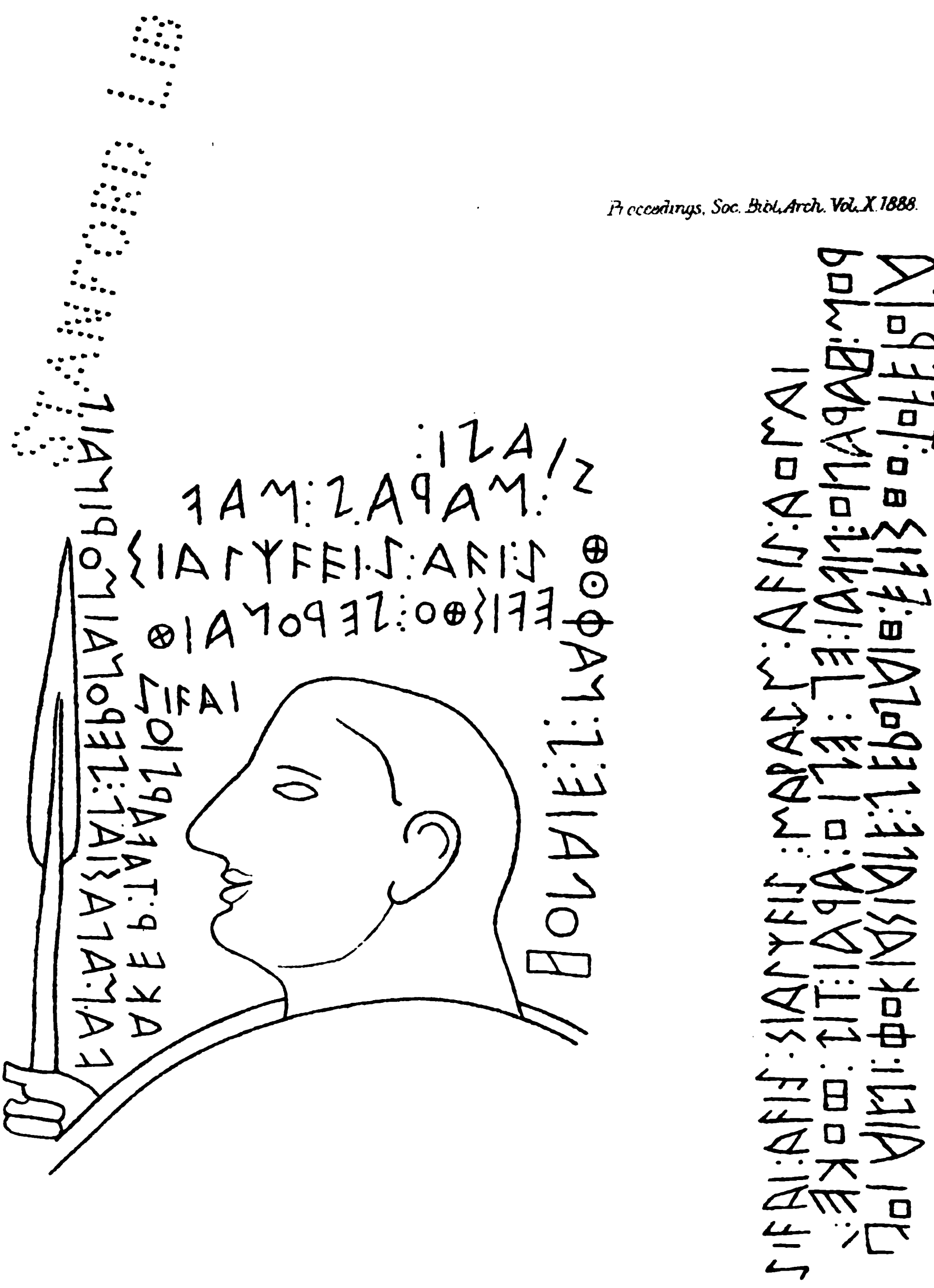
PLATE V.

80-7-19, 17.



REVERSE.





INSCRIPTIONS FROM LEMNOS.

The Next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, 1st May, 1888, at 8 p.m., when the following Paper will be read.

REV. A. LÖWY: Old Jewish Legends on Biblical Topics. No. II. Legendary description of Hell.

ERRATA.

Proceedings, 6th March, 1888.

Page 261, line 13, *for* **νοῦ** *read* **νοῦ.**
Page 261, line 16, *for* **δς** *read* **δς**, and *for* **ὁ** *read* **ὃ.**

THE NAME GENUBATH.

WESTON-SUPER-MARE,
March 26, 1888.

MY DEAR MR. RYLANDS,

At last perhaps I have traced to its origin the name גנבת, 'Genubath,' borne by the son of the sister of Takhpankhes the Egyptian queen and Hadad the Edomite prince to whom the Pharaoh had given her in marriage (1 Kings xi, 20).

It is mentioned by Brugsch (*Zeitschr. für Aeg. Spr.*, 1882, 33) that in one place in the statistical tablet of Karnak (*temp.* Thothmes III) the land of Pûnt is represented by the Egyptian word  *gnb-t-u.* The Semitic خنوب, 'the South' (he says) lies clearly at the bottom of the ethnic name. The word, with Egyptian complexion in style and grammatical form, signifies always 'the South-folk.'

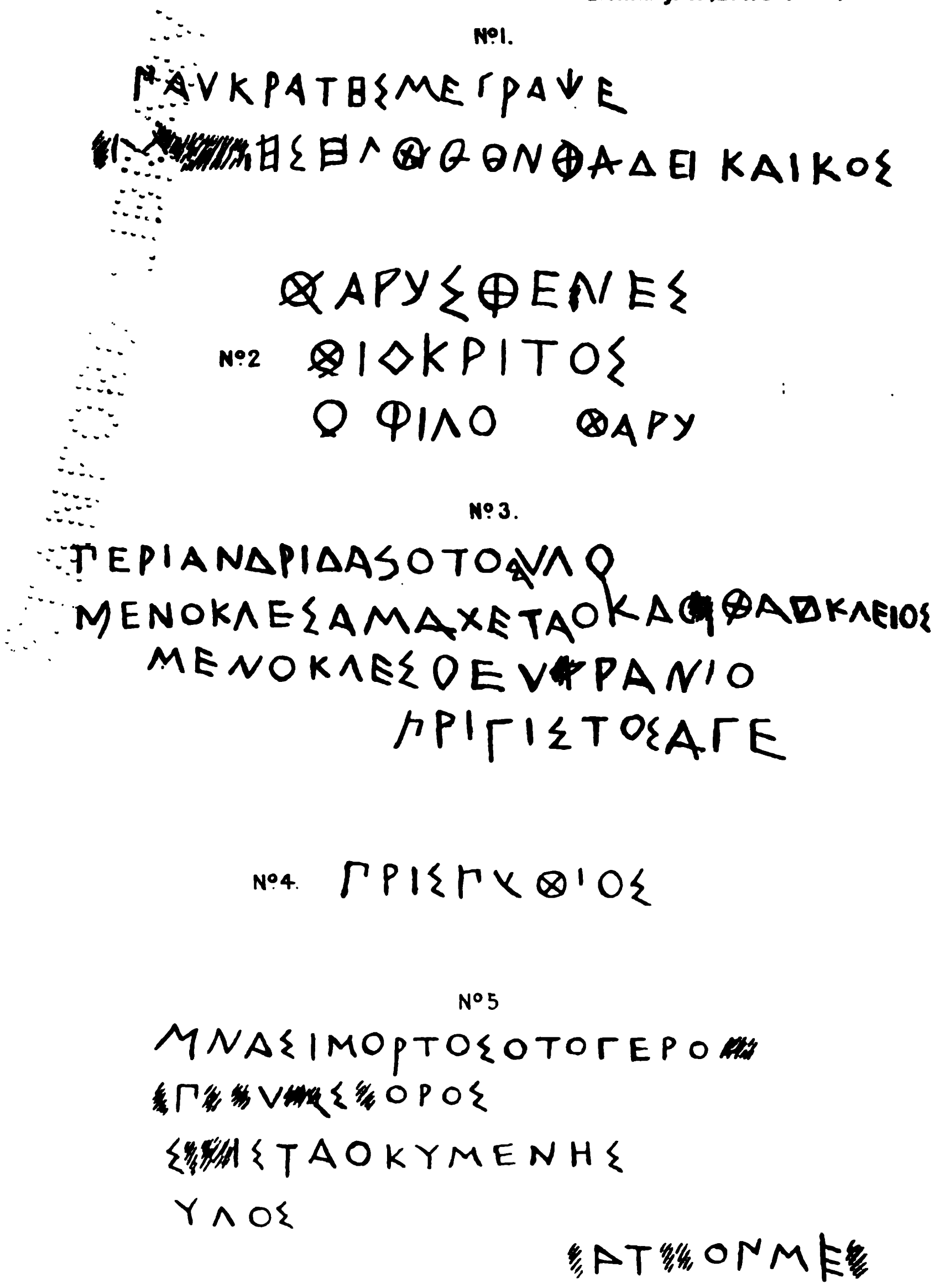
On the other hand Dr Birch (*Records*, II, 23) thought that "the word seems to mean 'curly haired,'" and Pierret (*Vocab.*, 654) gives the word  *genb-t*, on Brugsch's authority as meaning 'tress, lock of hair,' the determinative being (as in the ethnic name) a tress of hair.

At all events we have here (it seems) the name given by the Egyptian princess to her son, whether it means 'the curly,' or 'the Southern,' or 'the Pûnite'; and we add one more to the list of Biblical names which are traced in Egyptian record, and one more 'undesigned coincidence' of a characteristic name to those already noted in the Old Testament.

In the LXX we have Γανηβάθ.

Yours sincerely,

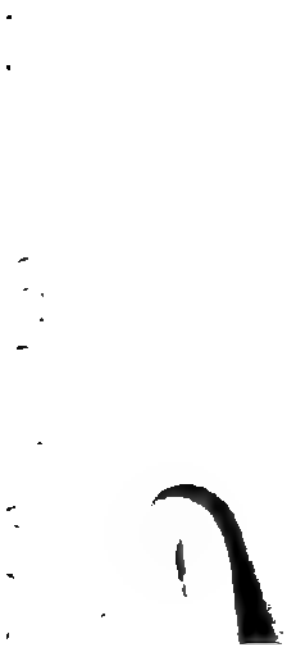
HENRY GEORGE TOMKINS.



EARLY GREEK INSCRIPTIONS FROM ABYDOS.
COPIED BY PROF. A.H. SAYCE.

4	Uš-ta-az-pa	*Hystaspes,*
5	A-ḫa-man-niš-ši-'i	*the Achaemenian.**

* 'Achaemenian' is here spelled as in the inscription from Kermân, l. 4. See Bezold, *Die Achamininschriften*, p. 81.



It is possible, however, that this tablet really refers to the conveyance of wine. The person mentioned in it belonged to "a city of wine." *Imiri* may signify "homers" of wine, *sariti* being "a wine-cellar." But the mutilated condition of the tablet makes anything like certainty out of the question.

No. V.

A small rectangular tablet of white clay, minutely written; much injured.

1 a-na sarra bila ban - u - (a)
To the king the lord who created (me)

2 ab-lu a-bi al-ki (u)
as a son to my father I went, (and)

3 IX u VII a-na sepi sarri Nu-(qu?) am-khats
9 and 7 (times) at the feet of the king Necho (?) I smote,

4 a-na-ku . . MES is-tu su-tin-ni
even I. The news (?) from the Soudan

5 sarru be-el-ya il-te-me
the king my lord has heard.

6 sa al-ka-su sarru a-na
When I went to him the king to

7 arad-su (D.P.) . . . . . e-mu-ki
his servant . . . . . emuki

8 . . . . . ya pi sa iq-bi
. . . . . *(according to) the word which he spoke*

9 um-(ma) su-par e-te-bu-us
thus: as regards (what) I have done,

10 kha-ad-da-ku ma-rab ma-rab
I have rejoiced very exceedingly,

11 . . . . . pa-ta-ri

12 ut . . . . . ya

13 u . . . . . ti i-na ti-lit-ni
and . . . . . in our ascent (?)

14 ina ali Bi-du-na
into the city of Biduna

20 mati a-na . . . ga (?) MES si . . .
the countries for the . . . . . .

21 is-tu tsa-ma-ad ali . . si . .
after the subjugation of the city of . . . . .

22 a-na bi-rit arad a-si-ir-ta
for the sight of the righteous servant,

23 u ki ir na khir ma ru na
and . . . . . .

24 bi (?) -bi-ka alu Du-la-u-ya
. . . . . *the city of Dulauya*

25 alu Tar-ru-na-KI u śi(-khir ?)
the city of Tarruna and the extent of (?)

26 ka-li matati a-na amili . . . . .
all the countries for the men . . . .

27 II ali-KI sa amil Iz (?) -ri (?) . . .
the two cities of the people of . . . . . .

28 si-ma-tu la yu- (sap-par ?)
The report he does not send (?)

29 es-tu pan ab sar-ri Samas . . . .
. . . . *before the father of the king the Sun-god* . . . .

30 bil-li amili ma-tsa-ar-ta
my lord: the men of the watch

31 a-na ⟦⟧ alu Ni-na-a-KI a (?) -nam (?) . . . . (?)
for the same, the city of Nineveh I (?) . . . . . .

32 ina tar-tsi ti-ar-ti . . . . . .
in the time of the return . . . . . .

33 ? da na . . . . . .
. . . . . .

34 mat E-nu u alu Śa-ab . . . . . na-nu
the country of Enu and the city of Śab . . . . . .

35 ki-ma itstsuri sa i-su-ri . . . . .
like a bird which flies away . . . . .

36 . . pa (?) kha ri u ki a bi (?) sa . . .
. . . . . .

4 epis-tu-ya VII SU VII TA-AN
is my work seven times seven.

5 sar rabu-tu D.P. yu-me sar-ru
O king of the mighty, divine day, the king

6 bil-li a-na-ku arad
my lord; I the servant

7 ki-ti-su ma-ri-its ma-rab
of his justice have been very sick.

8 a-na ya-si ga-rib nukur-tum
Against me approached hostility

9 a-na abli arad a-si-ir-ta i-ru-bu
against the sons of the righteous servant they marched

10 i-na mat A-khar-ra-a ka-su-(si)
into Phœnicia, conquering

11 ka-li mati-KI alu Tsu-mu-ri
all the country; the city of Simyra

12 u alu Râ-mas-ta ir-ti-khu
and the city of Ramantha armed themselves

13 a-na amilu rabu u a-nu-ki i-na
against the governor, and I in

14 ali Tsu-mu-(ra) ali I-ni-se-ti-ti
the city Simyra, the city of Inisetiti,

15 i-nu-ma ma-ri-its amilu rabu
at that time was sick. The governor

16 eli nukur-ti i-ti-ri
in regard to the attack understood (?).

17 alu Du-la-u-ya . . . . . .
The city of Dulauya . . . . .

18 D.P. Zi-im-khu-ut . . . . . .
Zimkhut . . . . . .

19 D.P. Ya-pa-AN-IM . . . . . .
Yapa-Addu . . . . . .

20 A-nu-ki ki . . . . . .
I when . . . . .

. . . . . .

35 VII SU VII si-par pi am-da-(akh-khar)
7 times 7 the message of my mouth I presented.

36 ka . . . . . pi Mas-pu-ruv akhi
. . . . . *the mouth of Maspuru (my) brother*

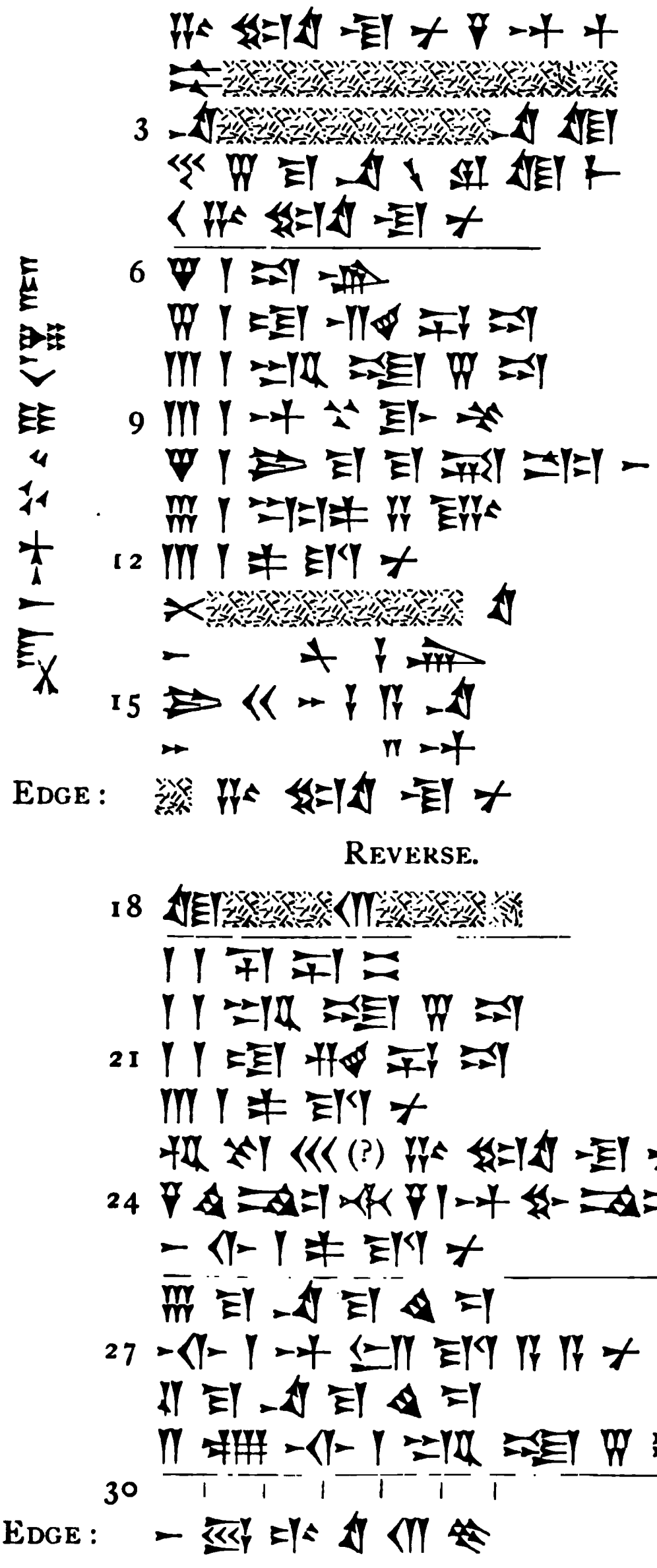
37 ru . . . . . (a ?)-mi-ra - ma ebu-us
. . . . . *I supplied (?) and I made*

38 a . . . . . na-nu i-na
. . . . . *in*

39 . . . . . a-bu-ti-ya
. . . . . *my forefathers*

40 amili . . . . (na)-tsa-ar sarri
the men (for) the protection of the king

41 . . . . . ti-su-nu u me-im-me
. . . . . *their . . . . and what*



TABLET IN THE POSSESSION OF MRS. DAUBENEY.

73. Letter to the king from Ri-ip-Kammanu. The city of Ir
mentioned. The inscription is divided into four paragra
45 lines, $3\frac{5}{8}$ in. × 2

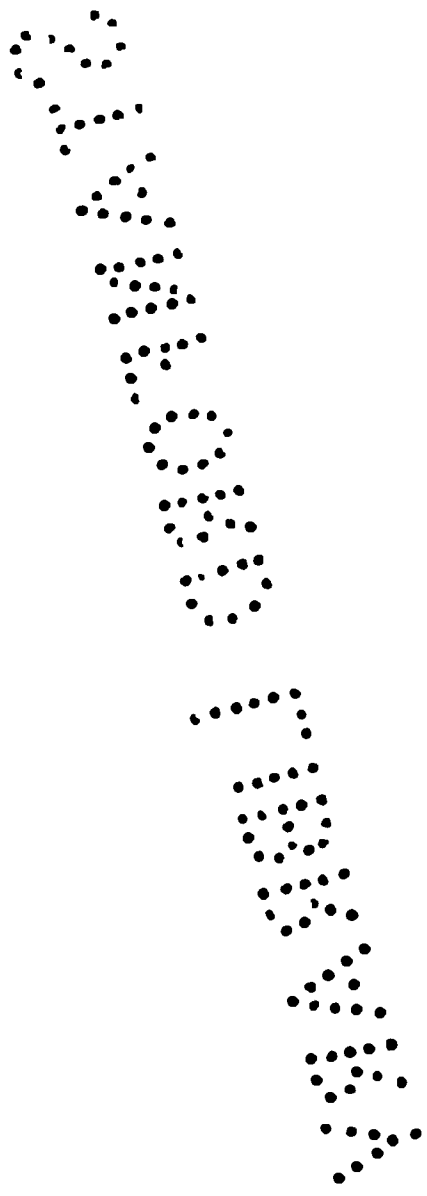
74. Letter to the king from La-ap-a(?)-pi. The writing is wr
between lines. 29 lines, $2\frac{3}{4}$ in. × 2

75. Letter to the king from Pi-it-ya. Reverse blank.
19 lines, $3\frac{1}{4}$ in. × 2

76. Letter to the king. The inscription is divided into seven
graphs. On reverse the proper name Ḥa-ti-ip
occurs twice. 56 lines, $5\frac{1}{4}$ in. × 3

77. Letter to the king from Ri-ip-..... The writing is very
and complex. 45 lines, $2\frac{3}{8}$ in. × 2

78. Letter to Amenophis III, king of Egypt, from Tushratta,
of Mitanni. The text is divided into five paragraphs.



18. ib-bu-uš û at-ta mi-nu-um-me-e a-ma-te
19. ša ta-kab-bi a-na ya-ši û a-na-ku ib-bu-uš

---

20. it-ti šar Ḥa-at-te û it-ti šar Ša-an-ḥa-ar
21. it-ti šu-nu la-ta-ša-ki-in a-na-ku
22. mi-nu-um-me-e šu-ul-ma-nu ša u-še-bi-lu
23. a-na ya-ši û a-na-ku II šanitu a-na eli-ka
24. u-te-ir-ru

---

25. [D.P.] mar šipri-ka il-lik it-ti-ya šu-mi-iš
26. [û D.P] mar šipri-ya il-lik it-ti-ka šu-mi-iš

B.

L.